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The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
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AND THE REV. R. M. FRENCH, M.A.

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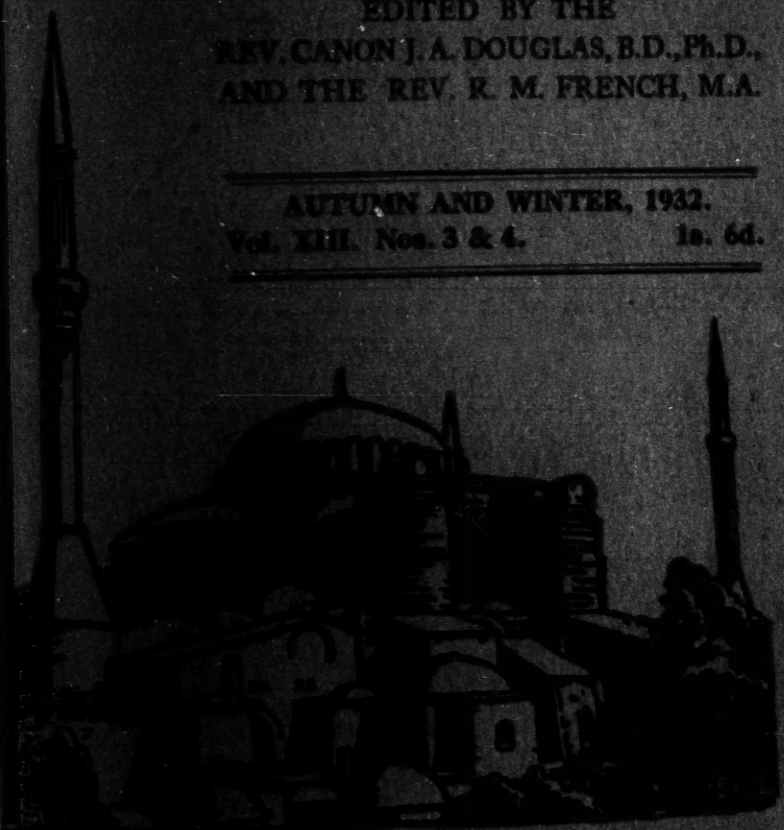

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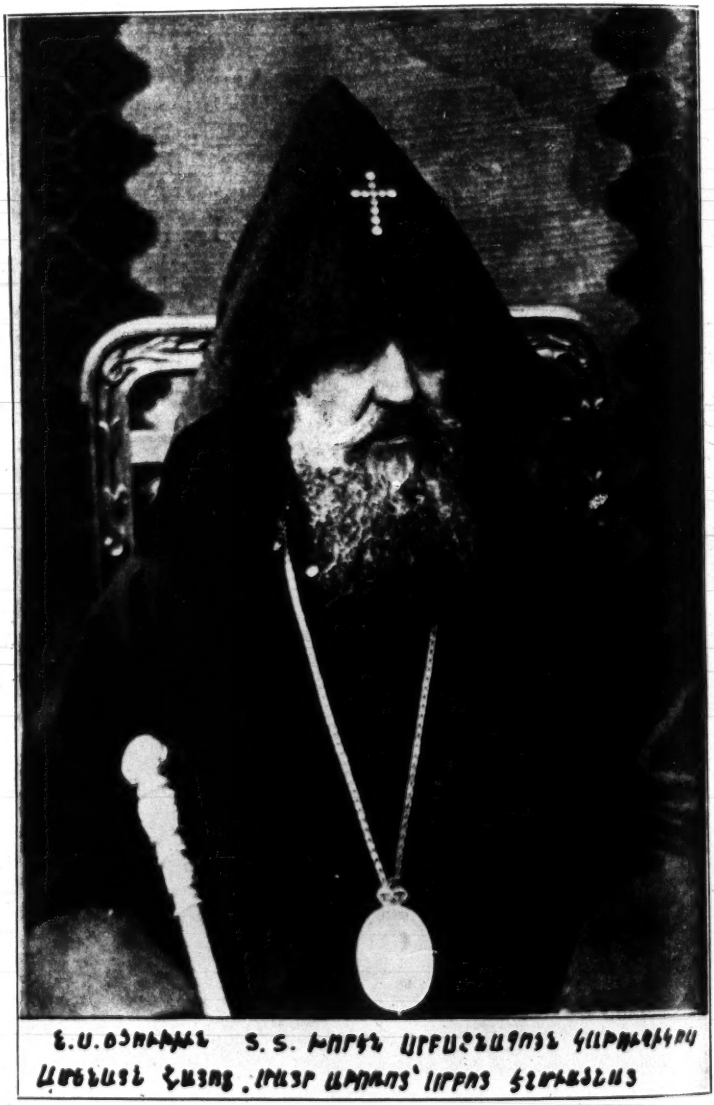

HIS HOLINESS MGR. KHOREN,
Supreme Catholicos of the Armenian Church.

AUTUMN AND WINTER, 1932.] [VOL. XIII. NOS. 3 AND 4.

The Christian East

EDITORIAL.

THIS double number of *The Christian East* represents its Autumn and Christmas issues for 1932.

If every subscriber to *The Christian East* declared that the dilatoriness in its appearance was past pardon and abruptly terminated his subscription to it, we could not be surprised.

But the Game is more than the Players of the Game.

If by our remissness, we Editors have failed the Cause and risked the support which is necessary for the keeping in being of *The Christian East*, the devoted adherents of the Anglican and Eastern Church Association will not suffer our defalcations to shipwreck it.

On the contrary, we are very sure that they will do the thing which everyone else would expect them not to do—and will not only renew their own subscriptions to it but will canvas others to subscribe to it. For *The Christian East* is unique in this. Amongst periodicals it stands alone as an organ of *liaison* between the Orthodox Communion and the Anglican. Since its first appearance in 1920, it has been the vehicle for the publication of many and singular documents which are of permanent and historic importance in the Orthodox-Anglican Movement and which otherwise would not have been published. It has served as the organ alike for the chronicling of major happenings during the past twelve years of its existence in the history of Eastern Christendom and for their interpretation by men who have played a leading part in them. And it has not only placed in ordered record the capital events which—as the present Œcumenical Patriarch describes them—have marked the transformation of Orthodox and Anglican relations from the comity and amity of friendly Communions into the intimacies of sister churches, but in some measure has been of service in that transformation.

To close our eyes to the shortcomings of *The Christian East* and to our editorial defects other than unpunctuality, would be blind self-complacency.

None the less, the quotations from and references to *The Christian East* which are to be found in practically every recent documented book on Reunion in general or on the mutual approximation of the Orthodox and Anglican Communions in particular, make us bold

to claim that as its twelve volumes provide material which is indispensable for those who would write the history of those movements, so they have been not altogether negligible in the making of the history which is chronicled in them.

Of the interest of *The Christian East* as a periodical, it is for our readers and not for us to write.

Savoir tout, c'est pardonner tout.

The past six months have been a troubled time in A. and E.C.A. We might put forward considerations which would induce the friends of *The Christian East* to mitigate somewhat the severity of their just judgment upon its editors for the delay in its appearance. But we do not urge extenuating circumstances.

We are confident that at this critical moment this strong devotion for the cause of Anglican and Orthodox friendship will make the friends of *The Christian East* rally to its support.

As we judge, this belated double number contains matter of varied interest and of no small importance.

Space has compelled us to hold over for our Spring issue, which should be printed by the end of April, contributions of equal interest and importance, for example a sketch of Bishop Gore's activities in relation to Eastern churches as well as articles upon the vacancy in the Jerusalem Patriarchate, upon the election of the new Jacobite Patriarch, and upon the abortive efforts made by Mar Shimun to win consideration at the last moment for the betrayed Assyrians from the League of Nations, and his desperate appeal that the Persian Shah may provide them with a national home.

HIS HOLINESS THE NEW CATHOLICOS OF THE ARMENIAN CHURCH.

By The Vardapet Shavarsh.

THE 9th of May, 1930, shocked the whole Armenian nation by very suddenly depriving it of its beloved Catholicos in Etchmiadzin, for the grave made in Jerusalem for the Patriarch Tourian was still new.

The two deaths (one following immediately after the other) were equally awful, equally heart-breaking. Both graves were made on or near two historic mountains, Ararat and Zion, which have stood for centuries as the centres of the hierarchy and the spiritual life, tradition, culture and glory of the Armenian nation. Obviously, these two graves required nothing more nor less than just the two heads of the nation to signify the burial of their cherished hopes. They stood then, indeed, for two fatal wounds inflicted on the very heart of an ever-struggling nation.

But Divine Providence, whose working is not understood by finite beings, had compassion upon Zion and gave the throne a new occupant who inherited the mantle and was endowed with the spirit of his predecessor.

Under the British mandate it was possible to elect and enthrone a new Patriarch in Palestine, but the election of a Catholicos in Armenia itself was a real problem, and a source of much anxiety, Armenia being under the Soviet *régime*. The pessimists were quite prepared to give up all hope, for the death of the Primate meant for them the quenching of their religious spirit. Further, they thought it quite clear that the Soviet authorities would avail themselves of this sad occasion and, by refusing to allow the electoral delegates, both from the homeland, and indeed from all over the world, to gather together in Etchmiadzin to elect a new Catholicos (which has been the law from the very beginning of the hierarchy), they would extinguish once and for all the source of faith and light.

But, happily, events proved the contrary.

When the Armenian Government had granted permission for the election of a Catholicos, the Holy Synod in Etchmiadzin appointed the 10th of November, 1932, for the purpose, and despatched notices to the effect to all Armenian dioceses in the world.

The procedure of the election was to have taken place according to the Regulations so wisely laid down by the late Catholicos himself in consequence of the political situation. That document contained in itself the very spirit of the national law, viz., an election made

under conditions corresponding to the will of the delegates representing the national church.

The ultimate principle of the Regulations gave every group numbering from ten thousand (minimum) to twenty-five thousand (maximum) people the right to have a delegate of their own. That is why some twelve small colonies (England, Belgium, Germany, Italy and so forth) formed a minimum whole and had a delegate in common, while others (*e.g.*, America) exceeding the maximum number, had delegates in proportion. The only countries officially hindered in the fulfilment of their sacred duty were Turkey and Syria.

However, behold November the 10th. The scene of the election is crowded with physicians, lawyers, intellectuals, statesmen and clergymen : they are the delegates. The Cathedral of Etchmiadzin is as of old re-living one of her historical days. Beneath the dome of the Sanctuary the spirits of the departed saintly Catholici reign in a mystic atmosphere. The Holy Synod and the seventy-two delegates are gathered around the election table. One can read on their solemn countenances their consciousness of the sacred character of the function.

The conclave lasts for seven hours, the first voting giving the following result :—

Archbishop Khoren (the *locum-tenens*)	51 votes.
Archbishop Mesrop (of India and Southern Persia)	12 ,,
Archbishop Mattheos (of Georgia)	10 ,,
Archbishop Bagarat (of Azebeijan)	2 ,,
Archbishop Garegin (now a member of the Synod)	2 ,,
Patriarch Thorgom of Jerusalem	1 vote.

In the second and decisive voting Archbishop Khoren wins 60 votes, against 19 votes of Archbishop Mattheos, and is declared Catholicos.

On the declaration of this result the bells of the cathedral are rung, followed by the cheers and national songs of the eager, faithful thousands crowded outside.

On the next morning, a Sunday, the faithful hasten to the cathedral to witness and enjoy the ceremony of the unction of the Catholicos-elect.

Amidst fervent devotion and the offering of the liturgy, twelve bishops in cope and mitre pour the blessed oil on the head of their Supreme Head, beseeching the Holy Spirit to fill him with grace and guide him in his great and solemn responsibilities.

Born in 1873 in Tiflis, His Holiness the Catholicos received his secondary education at the local Armenian Academy, and for several years attended university courses in Switzerland. In 1901 as a

vardapet (celibate priest authorized to teach and preach) he taught in schools in his native country. Two years later, when the Tsar's Government ordered the confiscation of all the wealth and riches of its subject-Armenians, the Catholicos, then in charge of Nor-Beyazit, suffered exile in Russia. After gaining his freedom, he was elected in 1910 Diocesan of Erivan, the capital of the Armenian Republic, and on Sept. 19th of the same year was consecrated Bishop, with, among others,[1] the present coadjutor Catholicos Babken of Cilicia (now settled in Syria), His Beatitude Thorgom, the present Patriarch of Jerusalem, and Mgr. Zaven, the ex-Patriarch of Constantinople.

In 1920 the late Catholicos George V appointed him pontifical delegate for Armenians in America, where he managed diocesan affairs. On his return he was appointed *locum-tenens* of the Catholicate, at the same time retaining his title and office as Diocesan of Erivan.

Owing to the death of the Catholicos, and as *locum-tenens* of the See and president of the Holy Synod, he had *ipso facto* conducted the affairs of the Catholicate.

The National-Ecclesiastical General Assembly summoned in Etchmiadzin on the 10th of November, 1932, elected him on November the 12th as Catholicos, and the unction took place on the following day, as related above.

* * * * *

Another function performed by the Electoral General Assembly was the formation of a new Synod. Thus, though formerly the occupants of the hierarchical throne at Etchmiadzin had been indicated by the Armenian nation, yet the system which gave the Tsar the privilege of choosing one out of two candidates presented to him by the nation meant a conventional procedure belittling the significance and value of freedom. Whereas now, we rejoice heartily that regarding the election of the Catholicos, for the first time for many years and in regard to the election of the Synod, for the first time in the history of the Armenian Church, both have been singled out and authorized by the people themselves.

Moreover, the joy of the nation is intensified by the fact that the Primate is elected and entitled to his rights, and is not obliged to take an oath of allegiance to a despot, but functions under the auspices of our Government, the Armenian Republic, which has been established for the first time for almost six centuries.

It is true that both the diaspora and our ecclesiastical dignitaries

[1] The existence of two Catholici in the Armenian Church who held spiritual jurisdiction over Armenia Magna (proper) and Armenia Minor (Cilicia) once ruled by a Tsar and a Sultan respectively, is quite intelligible. In ecclesiastical affairs, however, the two hierarchies constitute a coherent whole, and the relation of the Catholicos of Cilicia to that of "all the Armenians" corresponds to the relation between the Archbishops of York and Canterbury.

in the homeland with their kindly spirit paved the way towards this result, yet it is also true that the authorities in Armenia realized and appreciated their feelings and desires to the full. The question of a reform of some kind which originally formed part of the agenda was postponed not only for lack of will on the part of the diaspora, but also on account of the fact that the Armenian Government rejected it lest the impression should be given that it had exerted official pressure of any kind.

Evidence that this chivalrous attitude of the Armenian Government has aroused in return a wide enthusiasm among all classes of Armenians is given by the delegate from Paris. "A lady, aged 82 years, had undertaken a four days' journey by train from Rostov, in order to see the Catholicos, for whom and for the 120 officials there present she had prepared cakes. She was so tired, owing to her journey and the long services, that she fainted for a moment in the church."

I could not resist the temptation of narrating the above incident, as it gives me the opportunity not only of expressing my admiration for her, but at the same time of referring to her as a typical example of her compatriots. As a matter of fact it has been, and still is, their racial characteristic to undertake pilgrimages to their sacred institutions and dignitaries, to overcome obstacles, and, having witnessed the glory of the House of God, to present it with their very best.

THE ORTHODOX AND ANGLICAN CONJOINT DOCTRINAL COMMISSION.

REPORT TO THE HOLY SYNOD OF CONSTANTINOPLE OF THE CHURCH OF ALEXANDRIA UPON THE FIRST SESSION.

THE Joint Doctrinal Commission of Anglican and Orthodox representatives, which met in London, in October, 1931, "to prepare a joint report on the theological points on which there is difference and agreement between these churches," proposed for discussion the thirteen terms which Anglican theologians had submitted formerly to the Œcumenical Patriarch as a basis for Sacramental Communion between the two Churches. The said Commission did not occupy itself with the three last of these terms, inasmuch as they had been sufficiently discussed during the meeting of the representatives of the two Churches in London in 1930, and the others were comprised into six subjects.

Before the discussion of these subjects, that of Sacramental Communion between the Churches was put forward. This question is regarded as most important in the Anglican Church and it also concerns us very closely, because many Orthodox live in Europe and America and elsewhere in places where there is neither an Orthodox Church nor priest and where formidable propaganda is carried on by Latin and Protestant heresies.

There the Orthodox are either deprived of the means of satisfying their religious needs, or they neglect them or they fall victims to the propagandists or they have recourse to the Anglicans, in order that the latter may meet their needs.

In the last case the Anglicans are asking for leave to do so, recognizing the same right to the Orthodox Church for the Anglicans who find themselves in similar circumstances.

The Orthodox representatives stated that "Full Sacramental Intercommunion must follow as the last step of the process when complete dogmatic agreement has been established and unity has taken place."

This question certainly requires solution by a unanimous reply from the Orthodox Church and the covering Pro-Synod ought to take it in hand. The Church of Alexandria, however, has already come to a decision as regards baptisms and marriages of Orthodox by Anglicans, which must be supported in the Pro-Synod at Mount Athos.

Discussion of "The Suggested Terms."

Term I.—In Regard to Christian Revelation.

The conception of the Anglicans is that the principal source of the Faith is Holy Scripture, but Oral Tradition is not put parallel and on an equal level. Or more explicitly, they accept the Faith "as it has been handed down to us in the Creed of Nikæa and expounded by the Œcumenical Councils and as accepted by the Undivided Church," but they do not agree that the Faith is a unity which has been defined in part only by the Church, but at the same time is taught in its integrity by her, or that there are still matters of Faith which have not been formulated and defined in a Council.

Term II.—Scripture and Tradition.

The discussion about Faith was continued long and perseveringly on the second question. The Anglicans finally accepted a wider formula approaching the Orthodox point of view. They do not confess verbally that there are two sources of the Christian Faith, Holy Scripture and Holy Tradition, but insist that "Holy Scripture containeth everything necessary to Salvation." They added, however, "as it is completed, explained, interpreted and understood in the Holy Tradition, by the guidance of the Holy Spirit dwelling in the Church." This agreement is certainly not ideal, but it is, however, a satisfactory and important step in advance towards the Orthodox point of view. We doubt, however, whether it will be unanimously accepted by the Anglican Churches. It was not defined exactly, however, as to what Tradition is and what are its contents. The truth is that even in the Fathers of the Church a varying conception is to be found. See passages from Athanasias the Great and Jerome, on the one hand, and Basil the Great on the other. (Report, pp. 11, 13.)

In this question that of the Canonical Books was also included. Agreement was reached as to the number of the Books of the Old Testament and their titles, the term "apocryphal" being deleted as ill-sounding and the term "deutero-canonical" being accepted.

Term III.—The Creed of the Church.

It is gratifying that the Anglican members accepted the Creed of Nikæa-Constantinople, and the statement of the Council of Chalcedon upon it without the addition of the Filioque, as being the principal and outstanding Symbol [Creed] of the Church. It acknowledged that "it is unlawful for any church to put forth any other Creed as the teaching of the Catholic Church or to add or to take anything away from the Creed." This being thus determined, the Orthodox members agreed that the use of other creeds, such as the

so-called Apostles' and the Athanasian Creed, in teaching and in the services of the Church, is not unlawful, because they are in agreement with Holy Scripture and Holy Tradition.

This agreement is not wholly satisfactory for the Orthodox Church, which from the first General Council onwards has used one Creed only, but the teaching of the two said Creeds which were in use in the ancient undivided Church is not contrary to the Orthodox Faith. So these may be characterized as a tradition prevailing in the West, but in the East only the Creed of Nikæa will continue to prevail and be in use.

Term IV.—The Doctrine of the Holy Spirit.

In the agreement reached every proposal and every form of expression suggesting the existence of two principles or two causes in the Holy Trinity was condemned and the teaching of John Damascene was received that the Holy Spirit proceeds from the Father through the Son. With this meaning some of the Anglicans were of opinion that the Filioque can be retained in the Creed of Nikæa, as its excision would disturb the consciences of the faithful.

The Orthodox Communion rightly characterized the teaching of St. John Damascene as a theological opinion and not as a dogma of faith and insisted on the excision of the Filioque. We are of opinion that on this point no concession is possible, because in the Creed of Nikæa it is the Eternal Procession of the Spirit from the Father alone which is taught and confessed, and not the Temporal Mission which comes through the Son, and it is this second case only of which Our Lord Jesus Christ is speaking when He says in the Gospel, " Another Paraclete I will send unto you," and " I will send the Paraclete to you."

Term V.—Variety of Customs and Usages in the Church.

This statement is correct and acceptable. But for greater clearness there should be added to the second part, with regard to " the customs which have a local character only, which each Church is free to receive or not," that such do not relate to Dogma or the Faith and are not opposed to what has been handed down by the Catholic Church. We think this is necessary, because St. Augustine, under customs, includes Sacraments, such as Baptism in the name of the Holy Trinity, Communion in the Body and Blood of the Lord, the decisions of General Councils.

The Anglican President made clear in the discussions that local customs only are contemplated which do not possess the authority of Holy Scripture or a General Council. But this is not made sufficiently clear in the Report.

Term VI.—The Sacraments.

The Orthodox insisted on fixing the number of Sacraments at seven. They allowed that the number has not been fixed either by an Œcumenical or a General Council, but that it has existed in the consciousness of the Church, and that the two, namely Baptism and the Holy Eucharist, stand out pre-eminently. But they maintain that the other five are of Apostolic Tradition, are met with more or less clearly in the Gospel and are necessary for the spiritual life and well-being of a Christian. The Anglicans accept as Sacraments —actually of Divine Institution—the two first, but they recognize that in the other rites there is an outward and visible sign, and an inward spiritual grace, and in this sense they can be regarded as having the character of a Sacrament and are commonly called Sacraments. We observe that the Anglicans carefully avoid specifying seven as the number of the Sacraments, and through their indefiniteness about Sacraments, they both recognize the other five as Sacraments in a sense and are able also to include, under the same term, other sacred rites as Sacraments.

In regard to the formulated statement of this term a real progress is required, *i.e.*, even if it be accepted by the Anglican Church, and the 39 Articles are not in agreement with it on this point. In particular the statement must be completed by laying down that Confirmation (Chrism) and Penance are obligatory and necessary for every Christian. As regards the manner of celebrating the Sacraments, a " variety in customs and rites " was accepted, provided that the essential elements of the Sacrament were retained.

The questions of the Holy Eucharist and of Holy Orders specially occupied the Joint Anglican and Orthodox Discussions in 1930. That which took place there was considered at our Autumn Synod. (See the Minutes in *Contact Between Anglicans and Orthodox in London*.)

The Joint Commission arrived at two conclusions :—The first was to the effect that certain fundamental questions had been sufficiently explored, but that others remain for another and to-be-hoped-for meeting.

Besides the differences which had been registered, there had also been registered much agreement between the two Churches.

Sacramental Communion must be based on unity in the Faith, the measure of which and the degree of difference permissible must be defined by the competent Synods.

The Joint Commission did not proceed to any decision, not having authority to do so, but submitted the reports and the results of the discussions to the competent authorities of the two Communions.

Finally the representatives of the Anglican Communion submitted a Report and the decisions of the Conference of Old Catholic and

Anglican Churches, which the Orthodox representatives promised to submit to the judgment of the Synod of the Orthodox Eastern Church.

Of these three decisions the first recognizes mutually the catholicity and independence of both of the two Churches and the preservation of this independence. If anyone should be doubtful as to the use of the term "catholicity," none the less for the peace of the Church for advancing unity in the Faith, we can accept this term for the two said Churches.

The two other decisions dealt with relate to Sacramental Intercommunion, concerning which all that is necessary has already been said above.

Briefly speaking, the discussions with the Anglicans have marked progress in the relations between the two Churches and in the movement towards unity, and if the labours are continued the results will be gratifying, though not to be expected speedily.

✠ NICHOLAS OF HERMOPOLIS,
Reporter of the Committee.

March 5th, 1932.

RELATIONS BETWEEN THE ORTHODOX AND OLD CATHOLIC CHURCHES.

PROCEEDINGS OF THE CONFERENCES BETWEEN THE OLD CATHOLIC AND ORTHODOX CHURCHES, HELD AT BONN, ON OCTOBER 27TH AND 28TH, 1931.

[*Editors' Note.—We print this unfortunate document with satisfaction. Its translation is authorized by Archbishop Germanos of Thyatira.*]

FIRST AND SECOND CONFERENCES HELD ON THE 27TH OF OCTOBER, AT 10 A.M. AND 5 P.M., AT THE HOTEL KONIGSHOF, AT BONN, BETWEEN REPRESENTATIVES OF THE ORTHODOX AND OLD CATHOLIC CHURCHES.

THE Archbishop of Utrecht, Dr. Kenninck, opened the Conference with prayer in Greek. Bishop Moog, as Bishop of the place where the Conference was being held, welcomed the members and dwelt on the importance of the Conferences on Re-union which had met there in the years 1874 and 1875 under the leadership of Döllinger, the continuation of these negotiations through the Rotterdam Committee, on the one hand, and the Petersburg Committee—Kiréeff-Janyshev—on the other, and finally through the Œcumenical

Conference and its representative, the Vice-President, Metropolitan Germanos.[1]

He concluded with Döllinger's words. (*Conference on Re-Union*, 1874, p. 23.) The Metropolitan Germanos returned thanks for the welcome and proposed Archbishop Kenninck as President, inasmuch as the Old Catholic Church was entertaining them. Archbishop Kenninck in return proposed the Metropolitan Germanos, because the initiative for the present Conference came from the Orthodox Church.

This initiative is due to the great interest which the Orthodox Church has shown from the beginning in the Old Catholic movement.

The names of the representatives were then verified.

(1) *Old Catholic Church.*—(1) F. Kenninck, Archbishop of Utrecht, (2) Prof. A. Kury, Bishop of the Christian Catholic Church in Berne, (3) Dr. G. Moog, Bishop of the Old Catholic Church in Germany, at Bonn, (4) Dr. Muhlhaupt, parish priest at Bonn, (5) C. Wijker, President and Professor at the Seminary at Amersfort.

(2) *Orthodox Church.*—(1) Dr. Germanos, Metropolitan and Exarch of Western and Northern Europe, as representing the Patriarchates of Constantinople, Alexandria and Jerusalem, (2) Theodosius, Metropolitan of Tyre and Sidon, representing the Patriarchate of Antioch, (3) Dr. Nectarios, Archbishop and Metropolitan of the Bukowina, representing the Patriarchate of Roumania, (4) Leontius, Metropolitan of Paphos, representing the Church of Cyprus, (5) Polycarp, Metropolitan of Trikka and Stagon, representing the Church of Greece, (6) Dr. Nicholas Arseniev, representing the Orthodox Church in Poland, (7) Dr. Theologos Paraskevaides, Archimandrite of the Greek Church in Leipzig, Secretary of the Orthodox Committee, and (8) Irenay, Bishop of Novi-Sad, representing the Church of Yugo-Slavia (arrived on Wednesday).

The Metropolitan Germanos, who had been elected President, laying emphasis on the difficulties on account of which the Russian Church could not send any representatives (as was the case also at Athos in 1930 and Lambeth, 1930–1931), added that this was the more grievous because the Russian Church, both clergy and laity, had from the first shown their sympathy for the Old Catholic Church and nearness to her and he hoped that these difficulties would be removed in the future.

While Archbishop Kenninck declared that the present Western Delegation had full authority to accept the decisions of the present Conference in the name of its churches, the Metropolitan Germanos said that he must decline such plenipotentiary powers on behalf of the Orthodox Church, since the present discussions would serve only as preparations or proposals for the local Churches and from

[1] The German text reads :—" And finally thro' conversations on the occasion of the Œcumenical Conferences." It also gives the full text of Dollinger's words.

these would be passed on through the Œcumenical Patriarchate to the Eastern Pro-Synod, which would meet in June, and to which the confirmation of to-day's decisions would be reserved. Professor Dr. Muhlhaupt was called by Archbishop Kenninck to fill the place of the absent Bishop Paschek of Czecho-Slovakia, as member and secretary. The three secretaries would compare their notes at each session and prepare a joint statement.

The first session lasted from 10 a.m. to 1 p.m., and the second session from 5 to 7 p.m.

Basing himself upon the preparatory correspondence which had passed between the Metropolitan Germanos and Archbishop Kenninck, the President put this question to the Old Catholic Committee: What are the fundamental documents for Old Catholic teaching? In reply the Conference was referred to the Declaration of Utrecht, put out by the Old Catholic Bishops on September 24th, 1889, to the Old Catholic Catechisms and to their liturgical books, which were laid before the members present to form the basis of the discussions. This discussion started from the first article of the Declaration of Utrecht. The conclusion was that all the seven Councils are to be accepted. Because, however, sometimes only the first four Œcumenical Councils are regarded as important—while the others are regarded as secondary on account of the lesser importance of the subjects treated at them—the Old Catholics accordingly added in the first article the No. 7 to the phrase "Œcumenical Councils." Similarly the decisions of Local Councils are recognized as of equal force by the Old Catholics if their decisions subsequently obtained the confirmation of Œcumenical Councils. In the discussion on Creeds it was acknowledged unanimously that the official Creed is that of Nikæa-Constantinople (without the addition), but that besides this there is—as a baptismal Creed—the so-called Apostles' Creed, which is in use in the West. The Metropolitan Germanos brought forward the question of the Filioque. Archbishop Kenninck stated that in the Old Catholic Church of Holland it had been deleted, and Bishop Moog said the same for the Christian Catholic Church of Switzerland. In Germany and Austria the liturgical books still retain the Filioque in brackets, but, according to the statement of Bishop Moog, it will be deleted in the new edition of these books also. This agreement was greeted with joy by the Orthodox Committee and Archbishop Kenninck is contemplating the publication of an Encyclical on this subject to all the Old Catholic Churches. The Metropolitan of Thyatira brought forward the question of "Holy Tradition." The following reply was given on behalf of the Old Catholics. Tradition is the explanation and completion of Holy Scripture, through the unanimous and written tradition of the Ancient Church. (See *Old Catholic Catechism*, q. 39; also *Inter. Kirch. Zeitschrift*, No. 3, July–September, 1931, p. 156.)

Question about the Canon of Holy Scripture.

Both the proto-canonical and the deutero-canonical books—the latter in particular as edifying books, profitable for reading—are recognized as forming part of Holy Scripture; the latter consequently are not regarded as apocryphal.

Question about the Canons.

Does the Old Catholic Church recognize the Canons of the Seven Œcumenical Councils?

The Archbishop Kenninck replied, "Certainly, so long as they are not interpreted according to the letter, but in the spirit of the Ancient Church." The Metropolitan Germanos emphasized the fact that each autokephalous Church can add new regulations which have the force of law to these canons, so long as they are not in opposition to the canons. A new codification would be made in accordance with the Pro-Synod on Mt. Athos, but the old canons would remain in force so far as they bear on the present-day life of the Church. The Archbishop of Trikka pointed out further, "These canons have become inapplicable, not because they are opposed to Holy Scripture and tradition, but on account of human weakness (for instance, the question of attendance at church)." To the question of the Archbishop of the Bukowina, whether the canons of the Roman Church are held binding, a negative answer was given. So it was shown that there was agreement, too, as to the recognition of the ancient canons.

Question about the Marriage of the Clergy.

After a long discussion the views of the Orthodox and Old Catholic Churches were defined as follows: "The Orthodox Church permits marriage only before ordination. Bishops must be unmarried and are therefore chosen from the unmarried or widowed clergy or from the monks. The Old Catholic Church permits marriage both after ordination and not only to priests but also to bishops. The whole question is regarded as a matter of indifference. Archbishop Kenninck called attention further to the Roman Catholic decree of the Council of Trent, which makes marriage for the clergy entirely impossible. Archbishop Germanos stated that the widowed clergy in Serbia who had married a second time were excluded from the clerical office.

Question: What do the Old Catholic and Orthodox Churches think about the so-called "customs and usages"?

Answer: The local church can use customs of its own, if these are not opposed to catholic ecclesiastical decrees or injurious to them (for instance, in Confirmation, laying on of hands is the practice in the Old Catholic Church and anointing with chrism in the Orthodox Church).

Question : On the meaning of the word " Church " ?

Reply : The Church as guardian of faith and morals has authority over the faithful. " The Church, therefore, is to be interpreted as being above Scripture and not Scripture above the Church."

Archbishop Kenninck emphasized especially, " As God is our Father, so the Church is our Mother," and recalled the words of St. Augustine, " I should not have believed if the Church had not taught me the Gospel." But the Church must teach on the basis of Scripture and tradition, " what has been believed always, everywhere and by all." The Œcumenical Councils decide authoritatively concerning the teaching of the Church, but the Church is not justified in declaring new doctrines, not based on Scripture and tradition.

So on this point also full agreement was shown between the Orthodox and Old Catholic Churches. On the question as to whether a local council was justified in altering customs settled by an Œcumenical Council, or whether only an Œcumenical Council could attempt this change or sanction it subsequently, no decision was reached. The Orthodox Church declared in the negative.

There was agreement as to the second and third Articles of the Declaration of Utrecht and in general as to Articles 4 and 5, the historical importance of which was explained by Archbishop Kenninck.

No other Council is recognized as Œcumenical beyond the seven Œcumenical Councils. The really catholic dogmas of the Synod of Trent are of force in the Old Catholic Church also, so far as they are in agreement with the ancient teaching of the Church.

The afternoon session was closed with prayer.

THIRD SESSION, OCTOBER 28TH, 1931, 9.30 A.M.

The session opened again with prayer. The Bishop Irenay of Novi-Sad—representing the Church of Yugo-Slavia—also arrived.

The Acts of the two previous sessions were read and confirmed, after three alterations in the drafting. They will be published when Archbishops Germanos and Kenninck consent and will be signed by them and the Secretaries. The discussions were continued.

First Question.

How does the Old Catholic Church understand the term " Sacrament " ?

Agreement was reached between the Orthodox and Old Catholic Churches on the basis of the Catechisms. The No. 7 was recognized as the number of the Sacraments without any disagreement, special stress being laid on Baptism as effecting entrance into the Church and the Holy Eucharist as the centre and the means of grace which unites all Christians. Holy Order is not only appointment to an

Question about the Canon of Holy Scripture.

Both the proto-canonical and the deutero-canonical books—the latter in particular as edifying books, profitable for reading—are recognized as forming part of Holy Scripture; the latter consequently are not regarded as apocryphal.

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office, but the imparting of a divine charisma, such as is imparted also by the other sacraments (mysteries).

(1) *Baptism.*—There is a difference here as to form.

In the Orthodox Church there is triple immersion, in the Old Catholic Church, affusion, which is also used in the Orthodox Church in case of necessity. As to the rest there is agreement.

(2) *Confirmation.*—In the Orthodox Church this follows immediately after Baptism, being conferred by the priest with chrism which has been consecrated by bishops. The Orthodox Church holds it necessary for chrism to follow Baptism, as being indispensable for the inner growth of the Christian life. The Old Catholic Church administers it after previous teaching and she regards chrism (Confirmation) as desirable. In any case as necessary before ordination, but not for the reception of Holy Communion. (The German text adds here : " because it is often received after Communion.")

(3) *The Eucharist.*—The President, Archbishop Germanos, read the 6th Article of the Declaration of Utrecht (the German text gives the Article in full) and emphasized with satisfaction that everything in it was set forth very clearly. Both Churches were agreed as to the change of the bread and wine, only in the Old Catholic Churches the epiclesis precedes the words of institution of the Sacrament and in the Orthodox Church it follows them, since in the view of the Orthodox Church the whole liturgy is a representation of the life of Christ. The Eucharist is offered as a sacrifice on behalf of the living and the dead.[1] Bishop Kury also said that in Switzerland, Old Catholic clergy give the Holy Eucharist in cases of necessity to members of the Orthodox Church if they express a desire for it. He therefore proposed that at the coming Synod at Mt. Athos permission for this should be officially given. Archbishop Germanos said that he would convey this desire.

Administration in the West is under one kind, but under both kinds if desired. In the Old Catholic Church it is with unleavened bread ; in the Orthodox Church, with leavened bread.

Question about Confession.—In the Old Catholic Church compulsory private confession is abolished, but every opportunity is given for voluntary confession. In the Orthodox Church confession is necessary before the reception of the Holy Eucharist. The so-called penances in the Orthodox Church are means for the improvement of sinners, which the priest imposes on those who come to confession.

Prayer Oil (Unction).—There was complete agreement here.

Eschatology.—The teaching about purgatorial fire is also rejected by the Old Catholic Church. We pray, invoking the mercy of God on behalf of the dead ; everything else is a mystery.

Veneration.—The teaching about the " intercession of the Saints " is accepted and their veneration is recognized, especially the honour

[1] In the German text the sentence about Communion in one kind follows here.

due to the Mother of God, which is particularly emphasized in the Liturgy. The abuses in honouring the saints which are found in the Roman Church are rejected. In regard to the "holy ikons and relics," both the Churches recognize the honour due to them, so far as this, however, refers not to the material, but to the person represented thereon, as Basil the Great and the 7th Œcumenical Council insist. The form of paying honour varies. In the Old Catholic Church there are statues of saints, but not in the Orthodox. Likewise the offering of lighted candles in their honour is permitted, and at the consecration of churches holy relics are deposited.

The morning session was concluded at 1 p.m. with prayer; the next session began at 3 p.m.

FINAL SESSION, OCTOBER 28TH, 1931, 3 P.M.

Archbishop Germanos asked if anybody had anything further to say.

The Metropolitan Theodosius asked what the Old Catholic Church thought about fasting? Archbishop Kenninck: Fridays and the Great Lent are fasting days in the Old Catholic Church.

How is the fast kept? There is a difference made in food according to the season and circumstances. Sermons are preached in the Church on the Passion of Christ. There is no fixed rule, but naturally the great week is observed with special solemnity.

The Bishop of Novi-Sad, Irenay: How does the Old Catholic Church regard the Apostolic Succession? Archbishop Kenninck: All Old Catholic Church doctrine maintains the Apostolic Succession.

The Archbishop of Trikka: How is the bishop ordained? Always with three bishops?

Archbishop Kenninck: The Chapter (that is, the clergy of the Cathedral who constitute the electoral assembly) asked for three bishops from the Pope, but without success. Finally Bishop Varlet alone was found willing to consecrate. It was a case of necessity.

Archbishop Kenninck, in conclusion, put the question: What is the attitude of the Easterns towards the Old Catholic Church, so that further conferences may have a clear idea about this? The present representatives of the Orthodox Church said that they had not plenipotentiary powers. But the Old Catholic Church would like to know what the Orthodox Church thinks about the Old Catholic Church? Is it possible for an Œcumenical Council to meet and not merely one of local autokephalous Churches?

The Metropolitan Germanos replied: Each of the present representatives of the Orthodox Church must communicate the Acts of these conferences to his own Church and they will be submitted in common to the Pro-Synod for decision. Such a common decision has been impossible up till now, because till the preceding year no

such Synod has been able to meet. However the question is asked: What are our relations towards the Western Church ?[1] The speaker himself will introduce this question at the Pro-Synod. It is especially desirable that the Union of the Old Catholic and Orthodox Churches should be realized in sacramental communion as the Fathers desired.

Archbishop Kenninck expressed his thanks for these statements.

Professor Arseniev stated officially as representative of the Church of Poland his desire, not only to submit the Acts, but to express his own opinion (to lay his own opinion before his Church—German text). This opinion was full personal agreement (for intercommunion—German text). He would submit the Acts as material for the Pro-Synod and would exercise his influence and zeal that he might see sacramental communion realized as quickly as possible.

The Metropolitan Nectarios desired Sacramental Communion because there are no dogmatic hindrances. He would propose this to his Synod and recommend its acceptance.

Bishop Dr. Moog then concluded as follows: He expressed his joy that the conferences had gone so smoothly and had reached such a gratifying conclusion. He referred to the saying of Our Lord, "that they all may be one," which is often not understood rightly. He explained it as meaning unity in the truth, in freedom and in love, as God the Father and Christ are one. Unity, however, does not mean uniformity in the letter, but unity in freedom, with due regard to peoples, places, customs, but at the same time (it means) unchangeable Catholic truth. "Such a unity Döllinger desired; therefore let us dedicate our last thoughts to him." (All present rose from their seats.)

The Conference closed with prayer.

(Signed) GERMANOS, *Metropolitan of Thyatira.*
FRANCISCUS KENNINCK, *Archbishop of Utrecht.*

[1] The German text differs slightly in this sentence.

THE ORTHODOX PRINCIPLE OF ECONOMY, AND ITS EXERCISE

I. The Term Economy.

THE usage of the term Economy by Orthodox writers is not confined to relaxations of the canons and common laws of the Orthodox Church in its dealings, corporately or individually, with the non-Orthodox.

That usage is only secondary, and when so applied, the term is in no way separable from its primary usage in Orthodox theology.

In the widest sense, mankind is the *oikos*, the family, of God, of which His Will and Purpose are the *nomos*, the creative, sustaining, regulative principle.

In general, therefore, the operation of God in relation to mankind is to be termed *oikonomia*—His dealing with His family according to the law of His Will and Purpose.

In particular, however, the term is applied to God's dealings with men as mediated in and through the Church.

To men those dealings are in apparent antimony.

The Law of God's Justice is absolute and admits of no exception. To contravene His Will is to be cut off from Him. The soul that sinneth, it shall die. But the Law of God's Love has another logic.

Accordingly, while, Christ being the *oikonomos*, by whom the Law of God's Will is mediated in the *oikos* of the Christian Church, *oikonomia* covers every aspect of the Christian dispensation, it always connotes the condescension—*sunkatabasis*—towards human infirmity by which divine Love reconciles divine Justice.

By the strictness—*akribeia*—of God's Justice the universality of sin had made mankind incapable of being His family. But in His tender Love for mankind—*philanthropia*—God sent His Son into the world to redeem the world.

In the Redemption wrought by Christ, both the Justice and the Love of God are satisfied, and it is described, therefore, by many Orthodox writers *kat' exochen*, as the *Oikonomia*, the supreme operation of the Law of God's Will in which that Justice and Love are in perfect unity.

II. The Principle of Economy in the Orthodox Church.

(In reading this and the following sections, it should be remembered that Orthodox theology has not been systematized and formulated as Latin theology has been, and that in this matter Orthodox writers of authority at times diverge from each other in

their premises, their treatment and conclusions. What appears below may be taken, I think, as a sufficiently accurate representation of the matter.)

It is in and through the whole body of the Church individually and collectively that in general Christ, the *oikonomos*, exercises His *oikonomia*. But it is through the organs of the Church, the Sacred Ministry, and, above all, the Apostolic Episcopate, that He exercises it in particular.

The Church is, therefore, fully *tamiouchos*, possessed of stewardship in her own household, and in her exercise of *oikonomia*, *philanthropia* must relax *akribeia* for the good of human souls and for her own cause, whenever need demands and the condescension is possible.

For our present purpose, Economy may thus be defined as an exercise of her stewardship by the Church whereby that which by the strict letter of her law is forbidden, is permitted.

Thus Theophylact of Bulgaria (*Comment. Epist. Gal.* v.) writes: "He who does anything by Economy, does not do it as being good in itself, but as being needful for the occasion."

III. The Exercise of Economy.

I venture to be doubtful as to whether the theory of Economy among the Orthodox is in any way comparable to the theory of Dispensation among the Latins.

At any rate, it has nothing juridical about it. Neither can its exercise be codified.

Of the necessity of the case, even if it does not postulate a supersession of law, any and every exercise of Economy transcends law; for the active principle in Economy is not Justice, but Love. Just as Christ's Redemption, the divine *philanthropia*, transcended the *akribeia* of divine Justice, and in virtue of His "condescension"—*sunkatabasis*—was not inconsistent with it but was complementary to it, so in every case in which special circumstances touching either the mystic life of the Orthodox Church itself or its contacts, individual or collective, with those who do not belong to its *Communio in sacris*, bring *akribeia* into seeming conflict with *philanthropia*, then, so long as it does not negate that which is revealed, the Law of Love is free to govern the decision. But as soon as the particular occasion for any Economy has passed, *akribeia* re-enters into complete possession.

Every exercise of Economy stands by itself.

Precedents or their absence will have weight in the decision of those who are called on to decide whether or not to exercise it. But no precedents can bind that decision. Indeed, strictly speaking, there can be no real precedents for any Economy. That *akribeia* has been relaxed in the case of an individual or a group in a

particular matter, emboldens *philanthropia* to relax it in the same matter in another case. But for *philanthropia* the need for Economy may be decided according to its judgment on the one hand of the need of the individual, and on the other hand of the well-being of the Church.

An Economy exercised in a particular case may thus be refused in another in which the circumstances appear closely analogous. And an Economy, the exercise of which habitually has been authorized for individuals or groups of individuals, may be ceased at any time.

In brief, *philanthropia* is constrained to exercise any and every Economy which it judges to be for the salvation of an individual soul or for the welfare of the Church and of the Kingdom of Christ.

But it is constrained to refuse any and every Economy which it judges would be injurious to the welfare of the Church.

IV. The Limits of Economy.

Of necessity, the Church can only exercise Economy in regard to the laws and customs which, having herself prescribed, she can change. She cannot exercise it in regard to that which Christ Himself has revealed and ordained.

That is to say, no exercise whatever of Economy is possible in the dogmatic sphere.

Accordingly, a paramount requirement for every exercise of Economy is that it shall in no wise compromise or appear to compromise the dogmatic tradition of the Church.

V. The Mode of the Exercise of Economy.

From what has been said above, it will be plain that the immediate decision as to whether a particular Economy is to be exercised in a particular case rests with the person who exercises it.

But if *akribeia* is to be relaxed by *philanthropia*, its relaxation must not be the arbitrary action of an individual.

Thus, while in pressing emergency a layman, a priest or a bishop must employ his own discretion, in doing so he must not forget that he acts as the *okonomos* of the Church, and he must not exercise Economy in a manner which he has reason to think would not be authorized by those to whom he is subordinate.

Thus, except by the authority of an Œcumenical Council, or at least of the unanimous consent of the Synods of all the autokephalous Churches, Economy cannot rightly be exercised even by a Patriarch in Synod or the Synod of a single Church, in regard to the Canons of the Œcumenical Councils and the traditional common law and customs of the whole Orthodox Church.

Again, no individual bishop, and probably not even a Patriarch,

would be right to exercise Economy in a manner which was disapproved by the Synod of his particular Church. Nor would a priest or layman be right to do so in a manner which their bishop would disapprove.

Philanthropia can justify Economy only so long as it does not produce *anomia*.

VI. The Exercise of Economy in regard to those not in the Communion of the Orthodox Church.

By the 10th of the so-called Canons of the Apostles, which the 2nd Canon of the Sixth Œcumenical Council invests with Apostolic authority, the members of the Church are forbidden even to pray with anyone who is *akoinotos*—out of its Communion.

According to *akribeia*, therefore, no spiritual intimacy is permissible between a member of the Orthodox Church and anyone not of its Communion.

That that Canon is based on disciplinary and not on dogmatic grounds is plain from particular relaxations made by the Œcumenical Councils. And it is taken for granted to-day that, unless prohibited by competent authority, the Orthodox laity no less than the clergy are free at discretion to exercise Economy in the matter.

Thus it is frequent and normal for them to attend the Eucharist of non-Orthodox Churches alike as an act of worship and as a ceremonial act of comity and amity.

It must be noted, however, that when the conditions which justify the exercise of Economy cease, *akribeia* re-enters.

Accordingly, if the appropriate authority prohibited the relaxation of the Canon in question, that prohibition would restore its stringency.

VII. Economy in Regard to Sacraments Administered Outside the Orthodox Church.

For the understanding of the Orthodox view of sacraments administered outside the Orthodox Church, which identifies itself exclusively with the one Catholic Apostolic Church, it should be noted that St. Augustine's influence in the East, where in comparison with St. Basil he is a secondary authority, has always been, and remains, small.

Those Orthodox writers who incline to hold that the charisma of Baptism, Confirmation and Orders is indelible cannot maintain that those sacraments must be recognized as valid *per se* when administered outside the Church.

On the contrary, St. Basil laid it down that "those who are severed from the Church, having become laymen, have no power

to baptize or ordain, and cannot confer that Grace of the Holy Spirit from which they have fallen away" (*Migne* xxxii, 669).

The 46th and 47th of the Apostolic Canons, which order Baptism and Orders when administered outside the Church to be repeated, govern the position, and from the time of St. Cyprian instances of such repetition are abundant.

If, on the other hand, instances such as that provided by the Third Œcumenical Council are equally abundant of the reception during the first eight centuries of heretics and schismatics in their Baptism and Orders, their reception was an exercise of Economy, and the declaration of the Seventh Œcumenical Council that clergy who renounce their heresy are to be received as clergy is also shown to be such by the qualification "provided there be no other hindrance."

But Economy cannot override dogma. It cannot pronounce that to be a sacrament which dogma denies to be a sacrament nor deny that to be a sacrament which dogma pronounces to be a sacrament.

Accordingly, *akribeia* does not prescribe the repetition of Baptism, Confirmation and Orders administered outside the Church because they can be pronounced dogmatically to be no sacraments. It prescribes it because, according to the measure of heresy and the guilt of schism, the administration of sacraments outside the Church becomes deficient, and for that reason the Church cannot regard them as valid *per se*.

Dogmatically, that deficiency is supplied on the reception of individual heretics and schismatics into Communion by the Church in the exercise of her power as *tamiouchos*. Otherwise, the Third and Seventh Councils could not have relaxed the Canons of the Apostles and the Fathers must have maintained its *akribeia*.

And it is thus that the Orthodox Church holds itself to be following the tradition of the Fathers in exercising Economy and accepting those who accede to her Communion in their Baptism, Confirmation and Orders, or in requiring them to be baptized, confirmed and ordained at her discretion.

Speaking generally, her decision in the matter is determined (1) by the degree of the heresy and the hostility to herself of the Communion from which they come to her and (2) by the measure in which the canonical requirements of the sacraments have been preserved in that Communion.

Where there is a close affinity to Orthodox dogmatic teaching in regard to the sacrament in question, where the essentials of the external canonical acts are observed, and where there is a will to draw near to the bosom of Orthodoxy, Economy can be safely exercised and therefore is to be exercised.

But since, in the last extreme, deficiency might come near to rendering a sacrament void and valueless, it would be perilous and indefensible to exercise Economy in cases where the dogmatic

teaching of the Church in regard to the particular sacrament in question is wholly rejected and where its external and canonical requisites are completely absent, even though heresy and schism would not be reinforced by the *sunkatabasis*.

In expressing the opinion that as *tamiouchos* the Church *could* accept the priesthood and sacraments of heretics and schismatics among whom they are not accomplished canonically or the Apostolic Succession has been broken (*Ta Hepta Mysteria*, pp. 162-163), Professor Dyovouniotes goes very far, and would appear to advance the opinion that theoretically or dogmatically there is no bar to the acceptance by Economy of the Orders of non-episcopal Churches.

An Œcumenical Council is the only authority that in regard to the sacraments can prescribe a relaxation of *akribeia* which would be obligatory upon the whole Orthodox Church. But of the nature of the case, the synodical authority of an autokephalous Church is competent to prescribe obligatory regulations in its jurisdiction for the exercise or non-exercise of such Economies in regard to the sacraments as are warranted by established precedents or by the decree of the Seventh Œcumenical Council quoted above.

An exercise of Economy in regard to them which was not so warranted—even by a Patriarch—would be regarded as temerarious and approaching *anomia*.

In regard to non-Orthodox Baptism, Confirmation and Orders, the history of the exercise of Economy in the Orthodox Church is as follows:

After the Great Schism the general rule was to receive schismatics in their Baptism and Orders by chrismation. The attempted Latinization of the East during the period of the Crusades having led to frequent reassertions of *akribeia*, the topical Synod of Constantinople in 1261 prescribed that converts should be chrismated and not rebaptized. That prescription, which was repeated by a similar Synod in 1481 and was interpreted as covering Holy Orders, remained uniformly in force throughout the whole Orthodox Church in regard to converts from the Latin, Monophysite and Nestorian Churches until 1629, but was not held to apply to converts from Protestantism.

In 1629, on account of Uniate aggression, the Russian Patriarch in Synod forbade the exercise of the Economy within his jurisdiction, but in 1669 the same authority ordered it to be exercised again.

In 1718, with the assent of the Œcumenical Patriarch, the Russian Patriarch in Synod ordered all Trinitarian Baptism to be accepted by Economy.

In 1756, however, the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem issued a decree forbidding the continuance

of the Economy in regard to all Western converts and ordering their rebaptism.

That decree has not been revoked. So that strictly the position is that, while the acceptance by Economy of all Trinitarian Baptism is prescribed by authority in Russia, such a relaxation of *akribeia* is forbidden in the four Patriarchates. In fact, however, the four Patriarchs' decree is very generally regarded as lapsed.

VIII. The Permissibility of Economic Intercommunion.

In the previous section I have dealt only with the treatment of converts received by Economy in their Baptism, Confirmation and Orders by the Orthodox Church, but have not touched upon what is known as *Economic Intercommunion*—viz. (1) the resort of members of the Orthodox Church to sacraments administered outside her Communion, and (2) the admission of those not of her Communion to her sacramental administrations.

The treatment of this matter must also be governed (1) by the dogmatic fact that all sacraments outside the Church—*sc.*, the Orthodox Church—are deficient, and are not to be regarded as valid *per se*, and (2) by the canonical fact that the Apostolic Canons order their reiteration. As *tamiouchos*, however, the Church is free to reject them or to accept them in the exercise of Economy, and if she accepts them, *ipso facto* she supplies their deficiency and pronounces them valid *per se*.

Plainly, the above two classes of Economic Intercommunion must be examined separately and neither must in any way be confused with that of the reception of converts in their Baptism and Orders.

(a) *The Resort of the Orthodox to non-Orthodox Sacraments.*

The case for Economy in this matter may be set out thus:

Dogmatically, the Orthodox Church must regard all sacraments administered outside herself as deficient, and cannot recognize them as valid *per se*.

Accordingly, it might be reasoned that Economics could not rightly be exercised whereby (1) Orthodox parents brought their children to receive a Baptism and Confirmation which were deficient and not valid *per se*, and (2) to say nothing of Marriage Blessing and Unction, the members of the Orthodox Church communicated in the Lord's Body and Blood, and received Absolution, through sacraments which were deficient and not valid *per se*.

So far as I am aware, the dogmatic permissibility of this Economy has not been investigated by any Orthodox writer, and it would seem probable that theoretically as *tamiouchos* the Orthodox Church could exercise the Economy authorizing her members to

resort to sacramental ministrations, which, being outside her, must be regarded as deficient and not valid *per se*.

It is at least a sustainable position, however, that—since she is *tamiouchos*—if she exercised that Economy, *ipso facto* she would supply the deficiency of the sacramental ministration to which she authorized her members to resort—*i.e.*, not generally, nor for anyone except for her own members, but for them alone and for them only *pro hac vice*.

In that case, her authorization for their reception would carry with it a pronouncement that the sacraments as received by her members were valid *per se*. Moreover, in fact, their reception would not constitute a *communio in sacris* with the Church through whose ministers they were received, but by Economy would be within the *communio in sacris* of the Orthodox Church itself.

(*b*) *The Admission of the Members of another Church to Orthodox Sacramental Administrations.*

This Economy clearly presents far greater difficulty than the former, under which, though the Baptism and the other sacraments ministered to the Orthodox and their children may be deficient, their deficiency either is supplied or can be supplied.

Dogmatically, neither Baptism nor any other sacrament administered by the Orthodox Church can be deficient.

That by Economy the Orthodox Church can act vicariously for another Church and minister a sacrament which is in deficiency and which she does not pronounce valid *per se* is out of the question.

Accordingly, in ministering Baptism to a child who is not to belong to her *communio in sacris*, she would be ministering it without deficiency but on the condition that by *akribeia* she must thereafter regard it as not valid *per se*. And further, in ministering the Eucharist and other sacraments to those not of her *communio in sacris*, she would pronounce that dogmatically they are capable of receiving her sacramental ministrations. That is to say, she would admit them to her *communio in sacris* for, but only for, the particular occasion.

None the less, if, as is at least very widely held nowadays, no dogmatic obstacle forbids, these Economies are theoretically possible, and given the necessary conditions *philanthropia* would require their exercise.

There is something like a consensus of opinion among the Fathers for the reception of converts in their Baptism and Orders, and instances of the exercise of that Economy are abundant in their practice. Moreover, the Seventh Œcumenical Council expressly relaxed the *akribeia* of the Apostolic Canon in regard to heretic and schismatic Baptism.

No such tradition exists for Economical Intercommunion.

It is, therefore, held widely among the Orthodox that both because of the principle of Œcumenical unity of action and because the Economies involved relate to the sacraments in general and the Eucharist in particular, practical, if not theoretical, considerations dictate the necessity of an Œcumenical authorization of either form of Economic Intercommunion by the consensus of all the Orthodox autokephalous Churches before it is authorized by a single Church as permissible.

On the other hand, in the Report of the Œcumenical Patriarchate's Commission on Anglican Ordinations drawn up by Professor Komnenos in 1922 (see *The Christian East*, 1922, pp. 107-121) it is contended that of the nature of the case a particular Orthodox Church has discretion to authorize both forms of Economic Intercommunion.

So far as I am aware historically there are no precedents for the authorization of the Orthodox to resort to alien sacraments or for the Orthodox ministration of Baptism and Confirmation to those not of the Orthodox Communion.

But in regard to Orthodox ministration of the Eucharist to those outside the Orthodox Communion, Professor Komnenos held the widespread disapproval of the holding to *akribeia* in the case of Latin captives among the Turks, recorded by Demetrios Chomatenos in 1203, to cover that Economy.

Though authorization of Economic Intercommunion would appear, therefore, to be a permissible exercise of its power as *tamiouchos* by the Orthodox Church, the conditions for its exercise would appear to require—

(i.) That the Church with which it was authorized approximated very closely in its dogmatic teaching, and particularly in its dogmatic teaching as to the sacraments, to that of the Orthodox Church.

(ii.) That real urgency obtained, such as inability to receive the sacraments ministered under it, or some great profit for individual souls or the common good.

(iii.) That the general relations to the Orthodox Church of the Church with which it was authorized were such that even if it was not approaching union with it, no confusion could be created which would injure Orthodoxy.

I have not been able to verify the statements, but as far back as thirty years ago I was informed by the Œcumenical Patriarch Joachim III. that the admission by the Orthodox of individual Nestorians and of Armenian Monophysites in isolation to Holy Communion had been occasional for centuries and remained occasional.

Since the Great War, with the cognizance or by the direction of their ecclesiastical superiors, the Orthodox authorities in Corcyra,

Khartoum and elsewhere have admitted large bodies of Armenian refugees which otherwise would have been in spiritual destitution to Orthodox ministrations, including Holy Communion, and the same Economy has been recently extended to a large colony of Nestorians, 5,000 strong, by the Patriarchate of Antioch.

Before the Great War, in the U.S.A., where the Field Officer for the Foreign Born of the Anglican Episcopal Church states that there are now 1½ million Orthodox immigrants, who may be considered as in permanent isolation from Orthodox sacramental ministrations, in Canada, South Africa and other overseas British Dominions, the resort of the Orthodox to the Anglican clergy for the Marriage Blessing, for the Baptism of their children, for Absolution and for Holy Communion, with or without the authorization of the Bishops representing their particular national autokephalous Churches in those lands, had become frequent.

In the period of the Great War, and subsequently, that resort has been greatly increased and authorization of it by the various local Orthodox authorities has frequently been explicit.

That increased authorization has been due in part to the fact that in 1922, after twenty years' investigation, the Œcumenical Patriarchate declared Anglican Orders capable of acceptance by Economy.

Although the Church of Jerusalem and Cyprus at once concurred in that declaration, the other Orthodox autokephalous Churches postponed their decision until the matter could be examined by the corporate action of all the Orthodox autokephalous Churches.

None of them, however, has protested against the declaration of the Œcumenical Patriarchate.

No large dispersions of Anglicans existing in Orthodox countries, need for the resort of Anglicans to Orthodox sacramental ministrations is necessarily rare.

I know of no case in which Anglicans have asked for the Baptism of their children by Orthodox clergy.

On the other hand, during and since the War many Anglicans in isolation and necessity have been admitted to Communion by the instruction of Orthodox diocesan Bishops.

During and since the War there have been cases of Anglicans who were in no necessity being invited to receive the Eucharist by Orthodox Bishops. Thus Canon Garland received Communion in 1920 on the personal invitation of the Patriarch of Antioch and although an Anglican chaplain was due in Belgrade on the succeeding Sunday, though without the consent of his Synod the Serb Patriarch himself administered the Eucharist to six Anglicans on Christmas Day, 1927.

Further, with the consent of his Synod the Patriarch of Roumania periodically administers Holy Communion to Queen Marie of Roumania, although she is an Anglican.

Although theoretically permissible, the admission to Communion of members of another Church, unless they are in real isolation or emergency, is generally viewed with anxiety throughout the Orthodox Church.

At the instance of the Patriarch of Roumania, the Orthodox Delegation to the Lambeth Conference of 1930 formulated the questions which Orthodox writers had indicated as necessary for the final removal of all doubts as to the capability of Anglican Orders and the Anglican Eucharist being accepted by Economy by the Orthodox Church with a view to submitting the answers to the Pro-Synod in which it is expected that representatives of all the Orthodox autokephalous Churches will meet on June 19, 1932.

That Delegation was not plenipotentiary but included synodically appointed representatives of all the Orthodox Churches, and was presided over by the Patriarch of Alexandria.

Having been satisfied with the answers given, the Delegation proceeded to discuss the question of Economic Intercommunion between the two Churches, and as a temporary provision pending a decision by the forthcoming Pro-Synod authorized the resort of those Orthodox who are in lasting isolation to Anglican sacramental ministrations.

It made no pronouncements, however, in regard to the admission of Anglicans to Orthodox sacramental ministrations.

IX. Conclusion.

The above sections were written to elucidate the principle of Economy as exercised in the Orthodox Church, in view of the present economical relations between the Orthodox Communion and the Anglican Communion and of the discussions now taking place in regard to the Relations of the Anglican Communion with other Churches.

John A. Douglas.

THE ARMENIAN CHURCH IN JERUSALEM.

By Canon C. T. Bridgeman.

AMONG the prized possessions of the Armenian Church in Jerusalem is a long amber wand. tipped with gold, which was the royal sceptre of one of the Armenian kings of the middle ages in Cilicia. The kingdom over which he ruled has disappeared, as did the former kingdom in the Caucasus four hundred years before him, but the people over whom his sovereignty lay still remain. Scattered throughout a dozen countries of the Near and Far East, Turkey, Persia, Iraq, Syria, Palestine, Egypt, Greece, India, to name but a few, the Armenian people still have a national life, still speak their ancient Indo-European tongue in the midst of peoples where Arabic, Greek, Russian, Persian and Hindustani are the common languages, and still cherish the memory of their long witness to the Christian faith. How are we to explain this strange phenomenon? It is because when the territorial kingdom fell before foreign invaders and the people were dispersed, there yet remained a bond of national unity stronger than any political tie, or even geographical contiguity: the possession of a common faith finding itself expressed in the liturgy and life of the Armenian Church. It is most significant that the sceptre of the long dead kingship is to-day preserved in the treasury of the Church, for the hegemony has found renewed life among the ecclesiastical leaders of the people. Patriarchs and bishops, not kings and princes, nurture the people, guide their thoughts, provide education, express moral and patriotic ideals, and provide the nucleus of communal organization. But above all they exercise their peculiar function of keeping alive the faith in the Incarnate Christ which has been at once the glory of the Armenian people, and the cause of their unending national trials.

There are a number of centres whence this moral and spiritual guidance proceeds: Etchmiadzin, Constantinople, Beirut, Cairo, but the most vigorous and unhampered centre is found in Jerusalem. Etchmiadzin in the centre of the Armenian Soviet Republic in the Caucasus has been the seat of the spiritual head of the Church since the fourth century, but with the swamping of old Armenia by the Bolshevist flood the Church there has been sadly hampered and to a large extent kept out of touch with the Armenians elsewhere. Before the War, when Turkey ruled the great majority of Armenians, they found Constantinople a natural place of leadership, there where a patriarch of wide influence lived and the Armenian National

Assembly met; but since the War the Kemalist Turks have not allowed the Armenian remnant to develop. The Catholicos of Sis, spiritual leader of the people in the days of the Cilician kingdom, has fled with his people across the Turkish frontier to French Syria, where a new life is being slowly built. The people are poor, their ancient churches are lost, their homes of centuries are abandoned, and their internal organization is weakened. The new centre of life at Antilyas, near Beirut, where the Catholicos has been given a *pied à terre* in buildings lent by the Near East Relief, and a theological school and a Press have been started, gives promise for the future, but as yet it is struggling with small beginnings. Egypt has a large Armenian colony, but it has no long tradition behind it.

In contrast with all these, Jerusalem, though it is the home of but a small Armenian community, occupies an outstanding position. The pre-eminent place of the Holy City in the Christian world, the association of Armenians with it since the fourth century at least, the existence of a monastic community of ancient foundation in buildings which have weathered the political storms of centuries, the freedom made possible under the British mandate, and above all the presence in Jerusalem of far-seeing, statesmanlike and spiritual prelates have made post-War Jerusalem the natural focus of Armenian national life.

To witness the regeneration of a people, the upbuilding of their life, and the moulding of their destiny, is ever a marvellous sight. The harried remnants of the Armenian people after the War appeared before the world as the very embodiment of misery, helplessness and social disintegration. To-day everywhere in the Near East the Armenians have captured by hard work a secure economic place in the sun, and reassembled their scattered peoples. And the Armenian community of Jerusalem is regarded as one of the best-organized, progressive and stable religious groups in the Near East.

The story of the last eight years, during which I have been privileged to live and work with the Armenian Church in Jerusalem, shows how it has been accomplished. A little over eight years ago the Brotherhood of St. James, which is the monastic community long established in the Holy City, wishing to repair the damage of the War and make a contribution to the rebuilding of their people, called to the vacant patriarchal chair a former patriarch of Constantinople named Elisee Turian, poet, preacher, scholar and saint. To join him there came also the former Archbishop of Angora in Turkey, Papken Gulessarian, at that time living in the United States. The great task before the patriarch was the intellectual and spiritual regeneration of his people.

The first step was the revival of the old theological school on Mount Zion, which in its day had produced many able men, but had been destroyed when its students were drafted into the labour

battalions of the Turkish Army, and found unknown graves on the line of the railroad which the Turks built across the desert to meet the British forces advancing from Egypt. Though the patriarch was educated largely with a French background, he felt that the English language and English theological literature were a better help to the new school, especially since the British ruled the Holy Land and so many of the Armenians in dispersion. This was why the Episcopal Church, long on friendly terms with the Armenians, and sharing the fine reputation of the Church of England in its generous help of the Assyrian Nestorians, was invited to send a priest to help in the school. When I came to Jerusalem the work had already begun. The outstanding feature of the school was the manner in which the Patriarch himself, and Archbishop Papken, gave of their time to the education of the young men. As the years went by the work began to bear fruit. To-day fifteen young priests have received their training in the school, two classes of deacons are in preparation (three ordained this last summer shortly after four men had been advanced to the priesthood), and four classes, totalling some thirty youths, are in training in the lower school. Two priests have been sent to England for advanced training, and have returned to us, one, the Rev. Diran Vartabed Nersoyan, now being head of the Theological School, and the Rev. Norair Vartabed Bogharian, instructor in Holy Scripture. In the meantime two more men are being trained for special work at King's College, London. Practically all the teachers in the seminary, and the teachers of religion in the lay school of 450 children, are products of our work, as well as the young men who carry on the manifold work of the community, taking services in various churches, and preaching to the people.

A school for the lay community was also of importance. The Armenians have built one of the best-equipped new school buildings in Jerusalem, and have a school of 450 boys and girls which is beginning to rival the foreign schools to which Armenians, like other Easterners, are wont to send their children.

Books are of prime importance. One of the early projects of the patriarch was to put the Press on a good foundation. To-day it has a long list of worthy publications to its credit.

A serious theological journal was needed. Under the name of *Zion* there is now a monthly magazine which occupies an outstanding place in Armenian life. It has become the mouthpiece for the most progressive and enlightened comment on national and religious life, and is preparing the way for needed ecclesiastical reforms.

Finally as an arsenal of the spiritual and intellectual life of the people, a library of unusual value has been gathered together. On October 24th, 1932, the new building erected by the friends of the late Patriarch (for Elisee Turian entered into rest two years ago), in memory of the fiftieth anniversary of his ordination to the priest-

hood, was dedicated. On the shelves were to be seen 25,000 volumes of printed books, besides the unequalled collection of three thousand manuscripts (many finely illuminated) which are housed elsewhere. The books are not only in Armenian, but include thousands of French, Latin, German, Greek and other works, as well as a large and solid collection of English theological and historical works, chiefly the gift of the Church Periodical Club to the theological seminary. The librarian is to be the Rev. Cyril Vartabed Israelian, well known from his association with the educational work of the patriarchate for many years, and as interpreter of Armenian life to English-speaking visitors.

The Patriarch Turian laid the foundations of this far-sighted work. Eighteen months ago he entered into rest. In his stead a former pupil of his, and his successor as the head of the famous theological school at Armash in Turkey before the War, and late Archbishop in Cairo, was chosen to succeed him: His Beatitude Torkhom Koushagian. Under his wise leadership the work continues. A certain reorganization of the curriculum of the schools, suggested by the experience of the last years, has been effected, and the Armenian Church in Jerusalem enters upon the next phase of its service to the nation and the Gospel.

In the meantime a new source of national inspiration has been added by the opening of the theological school and Press at Antilyas, Syria. There Archbishop Papken, who is now Coadjutor to the Catholicos of Sis, has brought his evangelical enthusiasm; and there Bishop Shahe Kasparian, a graduate of the Episcopal Theological School in Cambridge, Mass., and long pastor of the Armenian Church in Boston, is the dean of the new seminary.

CHRONICLE AND CAUSERIE

(Contributed or Collected by the Editors.)

THE establishment of the Church of England Council on Foreign Relations, by the Archbishops of Canterbury and of York, is, of necessity, noteworthy and may well prove to be of far-reaching importance. Actual negotiations with foreign churches are expressly excluded from its purview. Nor does its scope include foreign churches within the jurisdiction of the overseas provinces of the Anglican Communion.

It is to be divided into four Committees, the purview of which respectively will be concerned with (1) the Roman Catholic Communion, (2) the Orthodox Communion, (3) the Assyrian, Coptic, Jacobite and Armenian Churches, and (4) the Continental Protestant Evangelical Churches.

Its President is the Archbishop of Canterbury, its Vice-President the Archbishop of York, its Chairman the Bishop of Gloucester, its General Secretary Canon Douglas and its assistant secretaries the Rev. Philip Usher and the Rev. C. B. Moss.

Its establishment was due to a request made by the Church Assembly to Archbishop Lord Davidson in 1928, and repeated to Dr. Lang in 1931.

Bishop Hicks of Lincoln

The translation of Dr. Hicks from the See of Gibraltar to the See of Lincoln has given us most hearty pleasure.

It is not for us to estimate the debt which the Anglican Diocese of Gibraltar owes Dr. Hicks for his assiduous and vitalizing pastoral work. Our business is to express grateful appreciation for his rare services in the drawing together of the Orthodox and Anglican Communions.

In effect, each and all of his episcopal journeys in the Near East were embassies to the Orthodox Churches. No matter how heavy the demands of the local Anglican colonies upon his prayers, his time and his care, he never visited an Orthodox centre without establishing or developing intimacy with its Orthodox authorities. Possessed as he is with singular faculty for friendship, a theologian of mark—his book on the Eucharist is peculiarly acceptable to Orthodox theologians—dignified but simple and easy in contacts, he impressed the many leading Orthodox personalities with whom he came in contact no less than he attracted them. Their appreciation of him was

typified by the conferment last November upon him of the Star and Riband of the famous Serb Order of St. Sava.

To overestimate the value of his ambassadorship in the Near East would be impossible. Nonetheless, even if the great strain of incessant travel upon his physical strength had not rendered his acceptance of the See of Lincoln obligatory, we should not have desired him to decline it. For, in fact, whatever our movement loses by his ceasing to be Bishop of Gibraltar, will be more than compensated by the having him at the centre here in England, where in the counsels of our Diocesans and in many another way he will have even larger opportunity of promoting our cause.

Accordingly, in congratulating Lincoln on its fortune in acquiring him as its Diocesan—and it is doubly fortunate because of his good lady—we congratulate ourselves on the certainty that his work for Anglican and Orthodox Re-union has passed into an even richer and more fruitful chapter.

Bishop Bury. R.I.P.

The death of Dr. Bury leaves a gap in more than one circle which it will be difficult to fill. He was wise, generous, strong and loyal, and those qualities made him a multitude of friends. At the funeral service, which took place on January 19th, at St. Stephen's, Rochester Row, the Bishop of London referred to the splendid work done by Dr. Bury as a parish priest at St. Paul's, Avenue Road, "at the time the best-run parish in London," said the Bishop. Dr. Bury went to St. Paul's in 1896, and there are many who remember his work there and are prepared to echo the Diocesan's praise. This was not Dr. Bury's first experience of work in London. Indeed, one of the marks of his life was the variety of experience it afforded. His career at Oxford was interrupted by two years of cattle-farming in the Argentine, where he went for the benefit of his health. He came home again and was ordained in 1878, serving his first curacy at Prestwich. From 1885 to 1888 he was Vicar of St. Peter's, Stockport. Then he came to London as Assistant at St. James's, Piccadilly. In 1891 he went back to the country for five years as Rector of Newchurch in Rossendale, till he accepted St. Paul's, Avenue Road. Here he remained until he was consecrated Bishop in 1908, working devotedly and successfully among his people and in close touch with the Bishop whose honorary chaplain he was from 1905. Dr. Bury was Bishop of British Honduras for three years and has left a record of some of his experiences during that time; but most of us think of him as Bishop of Northern and Central Europe, to which charge the Bishop of London called him in 1911. Always a great and eager traveller he now covered as much as 28,000 miles in a year within his vast jurisdiction. I first met him some twenty

years ago at Montreux, which he had made his headquarters for a few months. I remember the impression he made upon me at a meeting of the English colony, though I have quite forgotten what he said and what the meeting was about. It was evident that he had the people's hearts as he spoke to them with simple charm and told them of the importance to his work of their home as "London by the Lake." It was the same everywhere, people loved him wherever he went. His was arduous work and as the years went by he had need of all his intrepid courage to face it. He did the work and did it thoroughly for fifteen years. Two aspects perhaps stand out. One is the immense difficulty of his task during the war and the courage, tireless energy and tact with which he faced it. He even succeeded in gaining permission to visit the British prisoners in several camps, including Ruhleben. The other aspect is the peculiar interest he had in Russia and the Russian Orthodox Church. He travelled over European Russia and Siberia, ministering to Anglicans and making friends among the Orthodox. He viewed Russian life with a sympathetic eye and has recorded his impressions in such books as *Russia from Within* and *Russian Life To-day*. For the Russian Orthodox Church he had a deep love and veneration, and he retained his profound belief in its future even when the devastative persecution of the Soviet threatened its very existence. Again his personality opened up a path for him where it would seem almost impossible for him to go, and he visited the Patriarch Tikhon in Moscow, in 1923, and took part with him in the celebration of the Liturgy in the Uspensky Cathedral. Dr. Bury resigned the Bishopric of Northern and Central Europe in 1926 and became Assistant Bishop of London. He continued to occupy the benefice of St. Anne and St. Agnes, Gresham Street, which he had held since 1920. During the last six years of his life he was at pains to keep in touch as far as possible with men who had worked under him as chaplains on the Continent, and they are among the very many who regarded him with real affection as a friend and father in God. His love for the Russian Church continued to find an outlet in speeches and sermons on its behalf all over the country. He was a member of the Committee of the Russian Church Aid Fund which to a large extent supports the Academy for training Russian Ordinands in Paris. The Bishop loved to visit that little bit of Russia set down in a western land, and that is not the only cause which will miss his wise counsels and ever-open purse, for he was one of the most generous of men. Dr. Bury was a firm believer and staunch supporter of the movement towards closer relations between the Anglican and Orthodox Communion and was a Vice-President of the Anglican and Eastern Churches Association. *The Christian East* owes much to his interest and support and valued contributions from his pen. It was with a deep sense of loss but with thanksgiving for a vigorous and inspiring

life that many of his friends and fellow-workers attended the Solemn Requiem at St. Matthew's, Westminster, and the Pannykhide at the Russian Church in London, on January 31st. R.I.P.

R.M.F.

Bishop Rennie MacInnes. R.I.P.

The death of Bishop Rennie MacInnes occurred on December 24th, 1931. Nonetheless, it cannot be too late to write in *The Christian East* both of the profound sense of his loss and of the great value for him felt by all who are engaged in the Orthodox-Anglican Movement. Certainly, Dr. MacInnes was an Evangelical and remained staunch to his principles to the end. Nonetheless, his was no sectional outlook. It could not have been : for as a young man almost fresh from Harrow and Oxford, he devoted himself far back in the 'eighties to missionary work in Egypt. Living the life among the Egyptian Arabs as he lived it, he acquired an outlook which dismissed prejudice against and filled him with sympathy for the historic Churches of the East. Fanaticism makes missionary work among Moslems hard enough to-day. In the 'eighties and 'nineties it was almost impossible in Egypt, wherein ran the Shariat, the Sacred Law of Islam, which punished with death the apostate and his seducer. Lord Cromer, and after him Lord Kitchener, frowned on the Christian missionary, and when he tried to evangelize the Moslem even deported him from Egypt. The result was that most of the missionaries of the C.M.S. and other Protestant societies turned to make proselytes from the Orthodox, the Copts and other ancient national Christians. It was the same in Palestine where, under the Turks, the conversion of Moslems was even more dangerous. Evangelical though he was, MacInnes revolted against that. He knew the price which the Christians of the Islamic lands had paid and were still paying for their faithfulness to the Christian Name. The duty of Christian Europe, as he came to see it, was to befriend and neither to criticize nor attack them. What would the Church of England be like, he used to ask, if it had endured the like conditions which the Orthodox, the Copts, the Jacobites have endured all these centuries ?

When Archbishop Davidson was called on to nominate a successor to Bishop Blyth in 1914, he knew well what he was doing in turning to MacInnes. Archbishop Benson had appointed Bishop Blyth because, as a High Churchman, he would have sympathy with the Eastern Churches and because he would not allow Protestant propaganda against them. As history had happened, the endowments of the Jerusalem bishopric were vested in Evangelical trustees who had threatened to withdraw them. Those threats were renewed on Bishop Blyth's death. In appointing MacInnes, Archbishop Davidson appointed one who was not only acceptable to Evangelical

opinion, but was the most outstanding of Evangelical missionaries in the Near East. But in appointing him, he knew that he was also appointing one who would cultivate close and brotherly relations with the Orthodox and other Eastern Churches and, above all, one who would resolutely forbid proselytization from them.

This is not the place to speak of Dr. MacInnes' work among Anglicans. While to the last he remained an Evangelical, as Anglican Bishop in Jerusalem he was never sectional. He wore cope and mitre, established a Sung Eucharist in his Cathedral, permitted the use of Vestments and in general made it a home for all Anglicans. Except only the Assyrians, all the Eastern Churches are represented in Jerusalem and have rights in the Holy Sepulchre. The Armenian Patriarchate is now the cultural centre of the Armenian world-wide dispersion. The Copts and the Jacobite Syrians—the late Mar Ignatios Elias spent a considerable fraction of the last ten years there—have Bishops of Jerusalem, and the Abyssinian Convent outside the Holy City plays no small part in the life of the Abyssinian Church, the people of which have the pilgrim habit more than all nations except the Russian. Above all the Orthodox Patriarchate, with its Monastic Confraternity of the Holy Sepulchre, is a major institution not only of the Orthodox Communion but of historic Christendom. In it is vested the freehold of the Church of the Anastasis, the Roman Catholic and other Churches only having rights of user. Also the numerous and important Russian Orthodox convents in Palestine are ruled by the saintly, mystic Archbishop Anastasy, formerly of Bessarabia, whom we know well in London. With one and all of the hierarchs of different churches and nations in the Holy Land, Bishop MacInnes was at terms of close friendship. All gave him their confidence and loved him.

Bishop MacInnes' last public utterance was made at the Annual Meeting of his Diocesan Association, in the Caxton Hall, on October 20th, 1931, when not only the Archbishop of Canterbury, but the Archbishop of Thyatira, the Serb Bishop Irenay of Novi Sad and other Orthodox members of the Conjoint Doctrinal Commission which was then in session, were present and spoke. It is noteworthy that, in the peroration of his own speech, he declared not only the value and love which he had for the historic Christian East, but his deep-rooted and ever-growing conviction that the Orthodox, the Armenians, the Jacobites and the Copts were the appointed instruments for the conversion of Islam : for they are of one blood with the Arab.

If Bishop MacInnes took but small part in the theological discussions which are leading the Orthodox to take a favourable view of Anglican history and doctrine, his contribution to the progress of our Movement was great in this. He convinced the Orthodox, as

also the other Easterns, that the Anglican Evangelical can be as sympathetic to them as the Anglo-Catholic. The Evangelicalism which he presented to them never repelled but always attracted them. Being an Evangelical, he was able to give them an objective example of what the whole Anglican Communion is.

Well may we of A. & E.C.A. praise God for the life and work of Rennie MacInnes. R.I.P.

Nothing is as it should be in these days of economic crisis. But, thanks to the indefatigable work and organizing ability of the Rev. E. M. Bickersteth, the Secretary of the Jerusalem Diocesan Fund, the finance of the Bishopric is in good order.

The Jerusalem Bishopric

Though less known to the public, the death of Bishop MacInnes appears to have presented Archbishop Lang with a problem hardly less difficult than that with which the death of Bishop Blyth presented Archbishop Davidson twenty years ago. Unless we are misinformed, the Evangelical trustees, who had possession of the funds, are said to have had the temerity to claim that the Anglican Bishopric in Jerusalem is an Evangelical peculiar and actually went so far not only as to hint broadly that if So-and-So were appointed the income would be withheld, but even as to nominate a candidate for the vacancy. If our information is correct, Dr. Lang replied abruptly that no Anglican Bishopric could be earmarked as the perquisite of a party in the Anglican Communion and that the Anglican Bishopric in Jerusalem could not be bought up surreptiously by Evangelicals. If the trustees abused their power and withheld the funds vested in them, they must do so. With the Archbishop of York and the Bishop of London, whose duty it is to advise him, he intended to make an independent appointment. The trustees were brought to reason by His Grace's firm attitude and the £30,000 which was in their hands is said to have been transferred to the appropriate officials of the Church Assembly. If this be true, all Anglicans, the extremely sectional Evangelicals alone excepted, will be heartily thankful. The Anglican Bishop in Jerusalem is the representative of the whole Anglican Communion and his selection must be independent of sectional considerations.

Bishop Graham Brown

Though Dr. Graham Brown, on whom the choice of the Archbishop fell, is a distinct and thorough Evangelical, many of us thought of him as Bishop MacInnes' successor as soon as the vacancy occurred. As Principal of Wycliffe Hall, Oxford, which is the *ne plus ultra* of Evangelical seminaries and the focus of that Group Movement which is reviving and transfiguring Anglican Evangelicalism, he had acquired a great reputation both as an academic and as a spiritual force. He was known as kindly and tolerant, with a wide outlook and a great use for those from whom he differs and of no sectional narrowmindedness. He had played an important part as a member of the Anglican and Old Catholic Commission which had met in July, 1931, at Bonn, and had agreed the terms of Intercommunion between the Old Catholic and Anglican Churches. He had fought for the implementation of that agreement by the English Convocations against the more extreme Evangelicals. He had taken parties of his students from Wycliffe Hall twice on Pilgrimage to the Holy Land and was known to have a great affection for the Orthodox Church, to desire the Intercommunion of the Anglican Church with the Orthodox and to be altogether opposed to proselytization from the Orthodox or any other of the historic Eastern Churches. Anglo-Catholics love a true Evangelical dearly and to them as to the Orthodox he had made himself a *persona gratissima*. On the one hand they were confident that he would carry on Bishop MacInnes' tradition. On the other hand, they felt that if Evangelical dictation ought to be rebutted, Evangelical sentiment ought to be studied. Moreover, they judged it to be very desirable that the Anglican Communion should be represented to the Orthodox in the person of an Evangelical Bishop in Jerusalem: for thereby the Orthodox would gain firsthand knowledge of what, when it is not sectional, Anglican Evangelicism can be and would learn that the legend that its Evangelical element forbids dogmatic agreement with Orthodoxy is mythical. Doubtless our Archbishop was glad when his choice of Dr. Graham Brown was hailed with universal acclamation. But unless we are altogether at sea, His Grace had fixed upon him of his own initiative from the first and, if all the world had gainsaid, would have pressed him to accept the call.

That Dr. Graham Brown will be faithful in Jerusalem to his principles as an Evangelical is not to be doubted. We could not wish otherwise. But that he will also be a true representative of the whole Anglican Communion, we are also sure; and we are certain that he will both discountenance proselytization and will labour to further the approach of the Orthodox and Anglican Churches towards Intercommunion.

An Old Catholic and Anglican Interconsecration

The ceremony of Dr. Graham Brown's consecration on St. John Baptist's Day, 1932, in St. Paul's Cathedral, by the Archbishop of Canterbury, was very memorable. His co-consecrate was Dr. Simpson as suffragan Bishop of Kensington in the Diocese of London. Among the great congregation present were the Earl of Athlone, Her Majesty the Queen's brother, the Chancellor of the University of London and many senior statesmen of the British Commonwealth, Sir John Chancellor, the recent High Commissioner of Palestine, the Archbishop of Thyatira, the Russian Bishop in London (Mgr. Nicholai), the other Orthodox clergy and the Armenian clergy of London. But the most significant feature was that the Old Catholic Bishop of Haarlem took part in the consecration of both consecrates, not as did the Bishop of London and the dozen or so Anglican bishops who joined with His Grace in the laying-on of hands, but as a principal co-consecrator.

Ultramontane Roman Catholic canonists of to-day propound the theory that the Validity of an episcopal consecration depends upon the principal consecrator alone. Accordingly, if the Bishop of Haarlem had done no more than conjoin in the consecration with the Anglican assistant bishops by merely laying one of his hands on the consecrator heads, Roman Catholic controversialists would have been free to dispute the validity of Dr. Graham Brown's episcopal orders on the ground that they were conferred only by our Archbishop, and therefore have been pronounced invalid by Pope Leo XIII.'s Bull.

To say that *pace* Leo XIII., no Anglican doubts the validity of Anglican Orders, or that if it had entered the mind of our Archbishop that by inviting the Bishop of Haarlem he might be construed as having such doubt, would be ridiculously otiose. Plainly, in making that invitation, His Grace was only implementing the Bonn agreement with the Old Catholics, which included Interconsecration.

Nonetheless, since so it happened, we are glad that the Bishop of Haarlem interpreted the invitation which was extended him by His Grace as meaning that he should lay both hands on the heads of the consecrates and in doing so should recite the Old Catholic formula of episcopal consecration, *Accipe Spiritum Sanctum*, with the intention to confer the episcopal character and office as they are understood by the Old Catholics. We are also glad if, as we understand, the Bishop of Haarlem has been at pains to record his action as a principal consecrator of both bishops in the form of a protocol. In that case, in the face of facts, Cardinal Bourne himself must agree that Dr. Graham Brown and Dr. Simpson possess episcopal orders which are as valid as his own ; nor can Bishop d'Herbigny and the *Instituto Pontificale Orientale* dispute that those whom those two Bishops

conjoin to consecrate, or whom they ordain, will be true bishops and priests.

Ourselves we have not the minutest doubt as to the Validity of Anglican Ordinations and we rejoice that every Orthodox theologian who has investigated them of late years is in agreement with Archbishop Chrysostom of Athens in regarding the Bull in which Pope Leo XIII. was induced to reject them as a fantastic and polemical piece of prejudice. But, though no loyal Anglican could have desired the Bishop of Haarlem to have conjoined in the consecration of June 24th for that end, if it results that at long last that lamentable Bull goes into the Vatican's wastepaper basket, and that the most hostile and severe Roman Catholic theologian is compelled to recognize the Validity of Anglican Orders, all Christendom will rejoice that a needless and thorny obstacle to Re-union has been removed.

By all accounts, the Enthronement of Dr. Graham Brown in St. George's Cathedral, Jerusalem, on Michaelmas Day, 1932, was a notable and symbolic ceremony. Of course, General Wauchope, the High Commissioner of Palestine, was present, the Grand Mufti and the Chief Rabbi of Jerusalem were officially represented at it. But Mgr. Keladion, the Topoteretes of the Orthodox Patriarchate of Jerusalem, and the hierarchs of the " Jacobite " Syrian, of the Coptic, of the Armenian and of the Abyssinian Churches who assisted in it, were there in the intimate capacity of brother bishops. After his enthronization Dr. Graham Brown paid a series of ceremonial visits to them all. He also visited Mgr. Barlesina, the Latin Patriarch of Jerusalem, from whom he received a friendly welcome.

Since then he has made a tour in Syria, Cyprus and Iraq, which has given him opportunity both to establish personal relations with the authorities of the Orthodox Patriarchate of Alexandria and the Archbishopric of Cyprus, and to obtain at first hand some acquaintance with those of the Assyrian and Jacobite Churches.

Dr. Graham Brown's visit to Iraq was made because, for practical reasons, the care of Anglicans resident in Iraq was transferred last year from the Anglican Bishop in Persia to the Anglican Bishop in Jerusalem, an arrangement which makes the latter the Anglican Bishop in whose area are the authorities of the Assyrian and Jacobite Churches, and from our point of view is very desirable.

The Archbishop of Canterbury established a precedent last December, by addressing fraternal letters of New Year's greeting both to the Orthodox Patriarchs and other presiding bishops of the Orthodox autokephalous churches and to the Patriarchs of the other historic Eastern Churches. His Grace's action was much appreciated and all his letters were published in the official magazines of the churches concerned.

The Gibraltar Diocese

Other than their experiences in the Holy Places, few things have left a more vivid impression upon members of bygone Anglo-Catholic pilgrimages than the assembly of Eastern hierarchs at the garden parties given them by Bishop MacInnes. On his pretty lawn, with St. George's Cathedral in the background, each in the distinctive walking apparel which their clergy have evolved in the centuries, were the Orthodox Patriarch with familiar *kalimavkhi* and gown, the Armenian Patriarch in his cowl-like head-dress, the Syrian Jacobite Bishop in his Spanish onion-shaped little cap, the Coptic Bishop and the Abyssinian Abbot with their distinctive robes. Such a scene was a living picture illustrative of Eastern Christendom.

Jerusalem being the metropolis of Christian Mysticism in general, and of Eastern Christian Mysticism in particular, every Eastern Church—except, alas! the long-tried Assyrian—is represented permanently in it by ecclesiastics of great distinction. Thus no other Anglican Bishop has opportunity of intimate and of continuous contact with influential Eastern hierarchs of the first distinction comparable with that of the Anglican Bishop in Jerusalem. On the other hand, although the Orthodox Patriarchates of Antioch and Jerusalem and the Churches of Cyprus are in the area of the Anglican Bishop in Jerusalem, it is the Bishop of Gibraltar and the Bishop of Fulham who are the natural ambassadors of the Anglican Communion to the Orthodox Church. In the area of the former are the Œcumenical Patriarchate of Constantinople and the national Churches of Greece, Rumania, Serbia and Bulgaria. In the area of the latter are the Russian Patriarchate and the Churches of Poland, Finland and the other Baltic Succession States.

Bishop Buxton

Accordingly, it was with profound thankfulness that every Anglican lover of the Orthodox Church learnt that the Archbishop of Canterbury had called on Archdeacon Harold Buxton to succeed Dr. Hicks as Bishop of Gibraltar. In choosing him, our Archbishop was certainly not unmindful of the needs of those Anglican communities in the west of Europe which must always be a prime concern of the Bishop of Gibraltar, and we are very confident that as their chief pastor Bishop Buxton will justify himself. He has the true parish priest's love of individual souls, and with all his humility and unselfish zeal, his is the firmness and the perspective needful for a bishop. But from our point of view, His Grace's choice is ideal.

In brief, this is Bishop Buxton's career. Ordained deacon in 1904

and priested in 1906, after working in a colliery district of Durham, he spent three years in Burma. From 1911–1914 he was at Thaxted, in Essex, with Father Conrad Noel, that Bayard of English priests whom you may criticize but whom you must respect and whom all who know him admire and love. Then after being the parish priest of Horley, in Oxfordshire, he gave up his happy life in that parish to become domestic chaplain to Bishop Gore. In the later years of the war he undertook the secretaryship of the Lord Mayor's Armenian Relief Fund. Some day an Armenian will write the tragic tale of his martyred Church and nation from 1915–1923. The name of Bishop Buxton will be written in every page of that history. Wherever there are Armenians, he is honoured for his quiet, self-effacing but unremitting and inestimable advocacy of their national cause and labours for the relief of the victims of their wholesale deportations. All Armenians reckon that he belongs to them. Whenever he appears among them, they cluster round him. In the years following immediately after the great catastrophe, which was consummated by the holocaust of Smyrna and Mustapha Kemal's extirpation of Christianity from Asiatic Turkey, he rendered similar service to the million and more Greek Orthodox exiles who, escaping from the white or the red death, were welcomed by their kinsmen in the Republic of Greece. In 1923 he volunteered to be Bishop Gore's valet and courier when, notwithstanding his years, in order to equip himself to be Chairman of Archbishop Davidson's Eastern Churches Committee, that eager, saintly theologian made the tour of the Balkans. To be of service in the fulfilment of humble, self-imposed duty is Bishop Buxton's norm. Between 1921 and 1926, you might have met him anywhere at any time in the Near East doing his quiet relief work. In its intervals he took up some Martha-like job, such as a curacy at Christ Church, Westminster, the centre of the Industrial Christian Fellowship. In 1926, after much hesitation, he accepted the invitation of his cousin, Bishop MacInnes, and became Archdeacon of Cyprus and—tens of thousands of the Armenian and other refugees for whom he was caring were in that land—of Syria. In the autumn of 1930, sorely against his will, he yielded to pressure and agreed to take up the then vacant Anglican chaplaincy at Athens. In fact, he was loath to give up his unobtrusive but intensely constructive work in Cyprus, where *inter alia* he was busy building a church in Nicosia. But the agreement reached by the Lambeth Conference and the representative Orthodox Delegation which attended it, demanded an experienced and acceptable representative of the Anglican Communion in Athens. By mischance, the chaplaincy was filled before he was free to undertake it and after having resigned his Archdeaconry in Cyprus and Syria, in order to do the liaison work to which he had been bidden, he found himself *pondu dans l'air*. *More suo*, however, he made no complaint and was

waiting a new opening when Dr. Lang turned to him as the obvious man to succeed Dr. Hicks.

To write of one who has just buckled on his armour for the Great Adventure and of one who, after achieving valiant deeds is putting it off, are very different things.

None the less, we are confident that the Episcopate of Bishop Buxton will be fruitful beyond measure, not only for the life of the Anglican communities in the area of his ministry but for the cause of Re-union.

The Old Catholic Bishop of Deventer, Dr. Berends, took part as a principal consecrator in Bishop Buxton's consecration in St. Paul's Cathedral, on St. Matthias Day, February 24th. Accordingly, the most severe and unwilling Papalist with whom he may come in contact on his Episcopal tours, cannot but recognize him to be possessed of authentic and wholly valid apostolic Orders. Apart, however, from that, and in itself, his Consecration was very noteworthy. At its conclusion he was entertained to lunch by our own Anglican and Eastern Churches Association, his connection with the inner councils of which has been long, intimate and decisive.

During that ceremony he was presented by its members with a pastoral staff. On its morrow, he started on a three months' tour of the western portion of his Diocese and—Mr. Athelstan Riley was there—was duly enthroned in his Cathedral of Gibraltar on March 8th.

Bishop Nicholai. R.I.P.

All who knew him grieve for the death of Bishop Nicholai, the priest of that part of the Russian Parish of London which holds by the Metropolitan Antony and the Karlovic Synod of Russian Bishops in Exile. His was a sunny personality. Always eager, always enjoying life, always smiling, always loving and asking for love, even—and at times such moods swept over him in indignation—when in excited, combative anger, he was typical of Russian monasticism in its most engaging appeal. Quite unworldly, childlike in many things, a mystic altogether, he was one of those folk to whom as it has been said, the world owes a supreme debt just because they are so manifestly happy. I can never forget his preaching to my Mothers' Clubs in Peckham. They adored him, and he loved them.

The landmarks of his career were these. Born in Siberia in 1891, he did well in the Siberian Theological School of Kurgan from 1907-13 and on being passed on to the Theological School of Moscow, took the monastic habit and was ordained deacon in 1913. Ordained priest in 1916, and having graduated with distinction in 1917, became

Professor of Latin in the College and parish priest. Then came the Octobrist Revolution. The Bolsheviks closed his College. Archbishop Agathangel appointed him his private secretary. But he never took up office. For a time he was in danger, sought by the Tcheka. War found him with the Metropolitan Antony and the White Army in 1919. On the failure of that gallant adventure, he made his way to Serbia, where in 1920 the Serb Church employed him as a teacher in one of its Theological Colleges, the Professional Board of which elected him its Inspector, or as we might say Dean. In 1923 the Karlovic Synod of Russian Bishops conferred the rank of Archimandrite upon him. In 1926, when the disastrous agreement between the Metropolitans Evlogie and Antony produced open division, he came to London as the representative of the latter, and in June, 1929, was consecrated bishop in St. Philip's, Buckingham Palace Road by the Metropolitan Antony, Bishop Tikhon of Berlin and Bishop Seraphim. The Bishop of Fulham with myself as his chaplain attended to represent the Archbishop of Canterbury at that very beautiful and noteworthy ceremony.

No Orthodox Bishop had previously been consecrated in England.

Bishop Nicholai, who left England in July last year to take part in the annual session of the Karlowicz Synod, was obliged suddenly in October to undergo an appendicitis operation, which proved fatal. —R.I.P.

J.A.D.

Bishop Nicholai's successor, Father Boris Molchanov, who before the Revolution was an officer of the Tsar, did not arrive in London until March. Father Solodovnikov, who took charge during the vacancy, was chaplain to the saintly Bishop Benjamin of Petrograd, and was with that martyred confessor during the mock trial which preceded his murder by the Bolsheviks in 1917. Father Solodovnikov spent many months in rigorous confinement, and finally made an adventurous escape over the Finnish frontier.

Father Molchanov is a monk, and will carry on the monastic house in St. Dunstan's Road, W. Ealing, founded by Bishop Nicholai.

Bishop Russell Wakefield. R.I.P.

Henry Russell Wakefield, Bishop, R.I.P., passed away, as he would have wished to pass, in his sleep. The end was sudden. On the Wednesday he presided at a meeting of the Reform Club, the next morning he was seized with a paralytic stroke upon which pneumonia intervened, on Monday afternoon he died, never having recovered consciousness.

R.W., as he was known to many of his friends, was a very exceptional prelate. In fact, I have never met anyone like him. He was supremely natural without the faintest semblance of time-serving, original without pretence, dignified without attempt, and supremely lovable without effort. I will not insult his memory by calling him "broad-minded," for that popular term is so often misused, rather would I say that by his wisdom, gentleness, and courage allied to a broad and flexible outlook, R.W. made for himself a unique position in the affections of all with whom he came into contact in London, Norwich, Birmingham and finally in Brighton, where he was affectionately known as the third Bishop of Sussex, a title he fully earned for his voluntary work in the diocese of Chichester. He had that fine genius for friendship which gives more than it receives. He was the first Bishop in the Western Church to show practical sympathy with the persecuted Church of Russia. At once he gave his name, his interest and his influence (while Bishop of Birmingham) to the "Appeal for the Russian Clergy," founded in 1922 by friends of the Russian Church in London, becoming its first president and never relaxing his support or his effort on behalf of the cause to the end.

In 1925 he led the second Anglo-Catholic Pilgrimage to the Holy Land, and this experience was a great joy to him. Always interested in the Orthodox Church of the East, he had often expressed a desire to come into closer contact with Eastern Christians and their leaders, and above all to visit the holy places. I could write much about that Pilgrimage did space permit, but will only mention a few incidents which impressed themselves on my mind. It was my privilege to serve him at Mass in the Chapel of Abraham, adjoining the site of Calvary in the Church of the Holy Sepulchre. He was greatly impressed, and afterwards said his thanksgiving at the Holy Tomb. We returned silently, but on reaching the hotel he said, "Never shall I forget this experience." He was delightfully at home with Prelates and Clergy: the aged Patriarchs Damianos of Jerusalem, and Photios of Alexandria, both remarking on the "charming smile of your Bishop," but, unless my memory fails me, it was the saintly Metropolitan Kleopas of Nazareth (God rest his loving soul!) who most attracted R.W., and gave him a clear insight of the best type of Orthodox prelate.

On the return journey a company of French soldiers were on the ship, and as we passed the heroes' graves on the heights of Gallipoli, they all stood at attention while the pilgrims sang *de profundis* and hymns for the fallen. This greatly impressed R.W. and the following day, with the captain's permission, he addressed the men in fluent French and handed to each of them a packet of cigarettes. The soldiers were as pleased as they were surprised, obviously a new experience to them.

Thanks to the generosity of Sir Henry Lunn we had arranged to give a banquet at a hotel in Athens and invited His Beatitude Archbishop Chrysostom and some leading members of the Athens University. On our arrival we were told that His Grace would not be able to dine with us, but had tendered the pilgrims an invitation to tea. We were determined to induce the Archbishop to change his mind, but tact was necessary. Consequently, I managed to place R.W. next Mgr. Chrysostom at tea, " I will do my best," he said : and later on a slip of paper was put in my hands with just these words, " It's all right " ; and, needless to add, the banquet was a great success.

One last memory. At Malta we arrived in the early hours of Ascension Day. The Provost of the Cathedral had told us to do " just what we liked," I quote his words. High Mass was sung at 6 a.m., our Bishop pontificating, and then he confirmed two young and very shy " middies." It was an ideal confirmation with one short and very homely talk. I am sure those two lads were deeply impressed : there was a delightful look of joy and gratitude in their faces when the Bishop bade them farewell. . . .

At a memorial service held in Birmingham Cathedral, Bishop Hamilton Baynes, the Provost, said : " Above and beyond all his activities, the picture that dwelt in their hearts was his large-hearted, kindly, genial humanity : he was the friend of everyone : his genial, smiling face was ever before them." He was indeed the beloved Bishop. . . . Under the gently swaying pine trees, in glorious sunshine, we laid him to rest in the beautiful cemetery at Bournemouth. We are all the better for having known him, and we shall not easily forget him. And so, farewell ! Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

G.N.W.

A RUSSIAN ORDINATION IN PARIS

The distinguished Professor of Patriotics in the Russian Orthodox Seminary at Paris, G. Florovsky, was ordained priest in the Chapel of the Seminary in April last. His fellow-professors and all the students were present. The Metropolitan Evlogie performed the Ordination and in his sermon spoke of the difficulties confronting the Orthodox Church, and expressed the great joy he felt at seeing so distinguished and helpful a man enrolled in the ranks of the clergy.

(Ap. Barnabas, September 30/32, p. 303, etc.)